This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at http://books.google.com/

X 42 P

יהוה

SYNTAX

OF

THE MOODS AND TENSES

OF

THE GREEK VERB.

BY

WILLIAM W. GOODWIN, PH. D.,
ELIOT PROFESSOR OF GREEK LITERATURE IN HARVARD UNIVERSITY.

REVISED EDITION.

BOSTON:
PUBLISHED BY GINN, HEATH, & CO.
1882.

Entered according to Act of Congress, in the year 1860,
By W. W. GOODWIN,
in the Clerk's Office of the District Court of the District of Massachusetts.

FEB
20
1886
LIBRARY.

38,802

Press of Rockwell and Churchill,
39 Arch St., Boston.

PREFACE

TO THE FIFTH EDITION.

SINCE the publication of the second edition of this work in 1865, several changes of expression and many corrections have been made, which it is impossible to enumerate in full. In preparing the fourth edition in 1870, and the fifth edition in 1873, the work has been carefully revised; several sections and notes have been rewritten, and some notes have been added. The only changes which can affect references made to the earlier editions (besides those mentioned on page v.) will be found in § 10, 1, Remark; § 11, Note 7; § 18, 1, Note; § 19, Note 6; § 66, 2, Note 3; § 78, Note; and § 114, 2, Note: these have been added since the second edition was printed. Changes of expression and additions will be found in the Remark before § 12; § 18, 1; § 23, 2, Note 3; § 37, 1; § 45, Note 7 (*a*); § 69, 1; § 70, 1; § 86, Note 1 (*b*); § 88, Remark; and § 89, 2, Note 1 and Remark 1; not to mention others of less importance. The most important change made in the fifth edition will be found in the statement of the classification of conditional sentences (§ 48). This has been adopted to make clearer the position of the present and past "general suppositions" which have the subjunctive and optative in Greek (§ 51), as opposed to the present and past "particular suppositions" which have the simple indicative (§ 49, 1). This distinction of these two classes in protasis is a striking peculiarity of Greek syntax; most languages having a single form of expression for both particular and general conditions here, as the Greek has in other kinds of conditions. I cannot state too distinctly, that the chief peculiarity of my classi-

fication of conditional sentences consists in treating present and past general conditions as closely allied to ordinary present and past conditions (being actually united with them in one class in most languages, and occasionally even in Greek), and as only remotely connected, at least in sense, with the externally similar forms of future conditions which have the subjunctive and optative. This relation is especially obvious when we see that *ἐὰν ποιῇ* as a general supposition is occasionally represented by *εἰ ποιεῖ*, whereas *ἐὰν ποιῇ* in a future condition is equivalent to *εἰ ποιήσει* in the indicative. I have explained this at greater length in the Philologus, Vol. XXVIII. pp. 741–745 (Göttingen, 1869), and in a paper read before the American Philological Association in July, 1873. The change in § 48 has made necessary slight changes of expression in § 12; § 13, 1; § 20; § 21, 1; § 49, 1; § 51; § 60; § 61, 1; and § 62. An index to the examples which have been added in the later editions is given on page 242.

HARVARD COLLEGE, September, 1873.

The last-mentioned paper, in which the change in the classification of conditional sentences made in the edition of 1873 is explained and the whole system is defended, may be found in the Transactions of the American Philological Association for 1873, and in the Journal of Philology, Vol. V., No. 10.

September, 1875.

PREFACE

TO THE SECOND EDITION.

In the first edition of the present work, published in 1860, I attempted to give a plain and practical statement of the principles which govern the relations of the Greek Moods and Tenses. Although many of these principles were established beyond dispute, there were others (and these often the most elementary) upon which scholars had long held the most opposite opinions. Upon many of these latter points I presented new views, which seemed to me to explain the phenomena of the language more satisfactorily than any that had been advanced. The favorable opinion of scholars has confirmed my belief, that some such attempt as I have made was demanded by the rising standard of classical scholarship in this country, and has given me reason to hope that my labor has not been entirely a thankless one.

The progress in grammatical science in this century has been made step by step, like that in every other science; and so it must long continue to be. He who imagines that every important principle of Greek and Latin syntax is as well understood and as clearly defined as the rules for addition and multiplication in Arithmetic, has not yet begun to learn. It is no disparagement of even the highest scholars, therefore, to say that they have left much of the most important work to be lone by their successors.

The vague notions so often expressed on the Greek Moods, even by scholars of otherwise high attainments, are in strange contrast with the accuracy demanded by scientific scholarship in other departments. If the study of language is to retain its present place (or indeed any prominent place) in the mental

discipline of youth, it must be conducted on strictly scientific principles, and above all with scientific *accuracy*. On no other ground can we defend the course of elementary grammatical training, which is the basis of all sound classical scholarship. An elementary grammar should be as short as the best scholar can make it, but it should be as accurate as a chapter in Geometry. To those who cannot appreciate the importance of accuracy in scholarship, or even distinguish it from pedantry, to those who cannot see the superiority of the Greek in this respect over Chinese or Choctaw, it is useless to speak; but surely no scholar can fail to see that an accurate knowledge of the uses of the Greek Verb, with its variety of forms, each expressing its peculiar shade of meaning, must be indispensable to one who would understand the marvellous power of the Greek language to express the nicest distinctions of thought.

One great cause of the obscurity which has prevailed on this subject is the tendency of so many scholars to treat Greek syntax metaphysically rather than by the light of common sense. Since Hermann's application of Kant's *Categories of Modality* to the Greek Moods, this metaphysical tendency has been conspicuous in German grammatical treatises, and has affected many of the grammars used in England and America more than is generally supposed. The result of this is seen not merely in the discovery of hidden meanings which no Greek writer ever dreamed of, but more especially in the invention of nice distinctions between similar or even precisely equivalent expressions. A new era was introduced by Madvig, who has earned the lasting gratitude of scholars by his efforts to restore Greek syntax to the dominion of common sense. Madvig is fully justified in boasting that he was the first to give full and correct statements on such elementary matters as the meaning of the Aorist Optative and Infinitive, and the construction of ὅτι and ὡς in *oratio obliqua;* although Professor Sophocles distinctly recognized the same principles in his Grammar, published later in the same year with Madvig's (1847). I can hardly express my great indebtedness to Madvig's *Syntax der griechischen Sprache*, and to his *Bemerkungen über einige Puncte der griechischen Wortfügungslehre* (in a supplement to the *Philologus*, Vol. II.). The works of this eminent scholar have aided

me not only by the material which they have afforded as a basis for the present work, but also by the valuable suggestions with which they abound.

Next to Madvig, I must acknowledge my obligations to Krüger's *Griechische Sprachlehre*, which has everywhere supplied me with important details and most excellent examples. I have been frequently indebted to the other grammarians, who need not be specially mentioned. Bäumlein's *Untersuchungen über die griechischen Modi* reached me after the printing of the first edition was begun. I have often been indebted to his valuable collection of examples, and have derived many hints from his special criticisms; I regret that I cannot agree with the general principles to which he refers the uses of each mood, especially as his criticisms of the prevailing German theories on this subject are most satisfactory and instructive. I am indebted to the personal advice and suggestions of my learned colleague, Professor Sophocles, in the preparation of both editions, for information which no books could have supplied.

I must acknowledge the following special obligations. The notes on the tenses of the Indicative in Chapter II. are based mainly on Krüger, § 53. The chapters on the Infinitive and Participle are derived chiefly from Madvig's Syntax (Chapters V. and VI.), and partly from Krüger, § 55, § 56. The note on the Future Optative after ὅπως, &c. (§ 26, Note 1) contains the substance of Madvig's *Bemerkungen*, pp. 27 – 29; and the account of the various constructions that follow verbs of *hindrance* and *prevention* (§ 95, 2 and 3) is based on the same work, pp. 47 – 66. The statement of the principles of indirect discourse (Chapter IV. Section IV.) was written in nearly its present form before Madvig's Syntax reached me; and I was strongly confirmed in the views there expressed, by finding that they agreed almost exactly with those of Madvig. I was anticipated by him in my statement of the occasional use of the Present Optative to represent the Imperfect, and in my quotation of Dem. in Onet. I. 869, 12 to illustrate it. I am entirely indebted to him, however, for the statement of the important principle explained in § 74, 2.

It remains to state what new material the present work professes to offer to scholars. The most important and most

radical innovation upon the ordinary system will be found in the classification of conditional sentences (§ 48), with its development in the rules that follow. I have explained the grounds of this classification at some length in the *Proceedings of the American Academy*, Vol. VI. p. 363, and will therefore merely allude to them here. The great difficulty (or rather the impossibility) of defining the force of the Subjunctive in protasis as distinguished from the Present Indicative, has arisen from neglect of the distinction between *particular* and *general* suppositions. When this is recognized, the distinction between the Subjunctive and the Present Indicative is seen to be entirely one of time; whereas all the common distinctions based on *possibility*, *certainty*, &c. will apply only to select examples, which of course are easily found to illustrate them. In the first edition, I could not persuade myself to abandon the old doctrines so completely as to exclude the common distinction between the Subjunctive and the Optative in protasis, — that the former implies a "prospect of decision," while the latter does not. Subsequent experience has convinced me that there is no more distinction between ἐὰν τοῦτο ποιῇ and εἰ τοῦτο ποιοίη than between the English *if he shall do this* and *if he should do this;* and I think every one must see that here there is no distinction but that of greater or less vividness of expression. The simple fact that both could be expressed by the Latin *si hoc faciat* is a strong support of this view.

The principles of conditional sentences being first settled, I have attempted to carry out the analogy between these and *conditional relative* sentences more completely. It seems to me that it is only by adopting the classification of conditional sentences which I have given, that the true nature of the analogous relative sentences can be made clear. (See § 60, § 61, § 62.) Upon a right classification of conditional sentences depends also the right understanding of the forms used to express a wish (§ 82, § 83).

The frequent use of the Subjunctive with ἵνα, ὅπως, &c., after past tenses, instead of the Optative, of which I had never seen a satisfactory explanation, is here explained on the principle of *oratio obliqua*. (See § 44, 2; § 77, 2.) The construction of the Infinitive with verbs like χρῆν and ἔδει, forming

an apodosis, is explained in the present edition on a new principle, which (it is hoped) will remove many of the difficulties which the old explanation did not reach. (See § 49, 2, Note 3 and Remarks.) In the first edition, the usual distinction between the constructions that follow *οὐ μή* was adopted with hesitation, including Elmsley's punctuation, by which the second person of the Future in prohibitions with *οὐ μή* is made interrogative. In this edition both constructions are explained more satisfactorily upon the same principle. (See § 89, 1 and 2, with Notes and Remarks.) It is hoped that the new statement of the force of the Perfect Infinitive, in § 18, 3, (*a*) and (*b*) of this edition, will meet the difficulties which that tense presents. The statement in the former edition was very defective.

It may seem strange to some that no general definitions of the Indicative, Subjunctive, and Optative are attempted in the first chapter. I have rather taken warning from the numerous unsuccessful attempts that have been made to include all the uses of these moods in comprehensive definitions, and have preferred merely to illustrate their various uses by simple examples at the outset, leaving the explanations to their proper place in the book. For one, I am not ashamed to admit that I cannot propose a definition comprehensive enough to include all the examples in § 1, § 2, or § 3, which shall still be limited enough to be called a *definition*.

Besides the special changes already mentioned, the work has been subjected to a thorough revision, so that in many parts the new edition might claim to be an entirely new work.*

---

* Notwithstanding the changes in the second edition, very few alterations have been made in numbering the paragraphs or notes. The following are the only changes (except a few omissions) which can affect references already made to the first edition: — § 18, 3 is subdivided into (*a*) and (*b*); § 18, 3, Rem. takes the place of § 18, 4, Note; § 24, Notes 1 and 2 are rearranged; § 37, Note 2 is omitted, and N. 3 is changed to N. 2; § 45, N. 2 is subdivided into (*a*) and (*b*); in § 49, 2, N. 3, the present divisions (*c*), (*d*), and (*e*) were included in (*b*); § 64, 1 and 2 are rearranged; in § 92, 2, Note 1 is changed to Remark; § 109, N. 9 was included in N. 8.

The following *additions* have been made in the second edition: — § 49, 2, N. 6 (*b*); § 50, 1, Rem. 2; § 52, 2, Rem.; § 53, N. 4; § 64, Rem. 2; § 65, 3, N. 2; § 65, 4; § 69, 5; § 71, Rem. 2; § 89, 2, Rem. 1 and 2; § 92, 2, N. 1; § 95, 3, Rem.; § 108, N. 4 (*b*); § 112, 1, Rem.; § 112, 2, Rem.; § 113, Rem. after N. 10. The following have been materially changed in subject or in substance in the second edition: — § 25, 1, N. 5 (*b*); § 41, N. 4; § 43, Rem.; Remarks 1 and 2 after § 49, 2, N. 3; § 82, Rem. 2; § 89, 2, Notes 1 and 2.

Especially, the collection of examples has been revised and greatly enlarged, with the object of illustrating every variety of each construction from as wide a range of classic authors as possible. An index to these examples (more than 2,300 in number) is added to this edition. This index includes those which are merely cited, as well as those actually quoted, many of the former being quite as important as the latter. In the new edition, the matter printed in the two larger types has been reduced, and made as concise as was consistent with accuracy, while that printed in the smallest type has been greatly increased. It should be understood that only the first-mentioned portion of the work is intended for use as a grammatical text-book, while the notes and remarks in the smallest type are intended only for reference: with this view, the latter are often extended to a greater length than would otherwise be justifiable.

The Dramatists are cited by Dindorf's lines, except the fragments, which follow the numbers in Nauck's edition; Plato, by the pages of Stephanus; and Demosthenes, by Reiske's pages and lines. In the Index to the Examples, however, the sections of Bekker's German editions of Demosthenes have been added in each case, to facilitate reference. Other citations will be easily understood.

CAMBRIDGE, June, 1865.

CONTENTS.

CHAPTER I.

GENERAL VIEW OF THE MOODS.

PAGE

§ 1. The five Moods 1

§§ 2–4. Indicative, Subjunctive, and Optative . . . 1, 2

§§ 5–7. Imperative, Infinitive, Participle, and Verbal in -τέος 2, 3

CHAPTER II.

USE OF THE TENSES.

§ 8, 1. The seven Tenses 3

2. Primary and Secondary Tenses 3

§ 9. Relative and absolute Time 3

Present and Imperfect.

A. *In the Indicative.*

§ 10, 1. Present Indicative 4

2. Historic Present 6

§ 11. Imperfect 6

B. *Present in the Dependent Moods.*

REM.—Distinction between Present and Aorist . . . 8

§ 12. Present Subjunctive 9

§ 13, 1. Present Optative, not in indirect discourse . . . 10

2. Present Optative in indirect discourse:—

(*a.*) Representing a Present Indicative 11

(*b.*) Representing Pres. Subj. (in questions of doubt) 11

§ 14. Present Imperative 12

§ 15. Present Infinitive:—

1. In its ordinary use (indefinite in time) 12

2. In indirect discourse 13

3. As Imperfect Infinitive 15

§ 16. Present Participle:—

1. As Present 16

2. As Imperfect 17

Perfect and Pluperfect.

A. In the Indicative.

§ 17, 1 Perfect Indicative 18
2. Pluperfect Indicative 18
N. 2. Compound forms (εἰμί and ἦν with Perf. Part.) 18

B. Perfect in the Dependent Moods.

§ 18. Relations of the Perfect to the Present 19
1. Perfect Subjunctive and Optative 20
2. Perfect Imperative 21
3. Perfect Infinitive 22, 23
4. Perfect Participle 23

Aorist.

A. In the Indicative.

§ 19. Aorist Indicative 24
N. 2. Distinction between Aorist and Imperfect . . 24

B. Aorist in the Dependent Moods.

§ 20. Aorist Subjunctive 26
N. 1. Aorist Subjunctive as Future Perfect . . 26, 27
§ 21, 1. Aorist Optative not in indirect discourse . . 28
2. Aorist Optative in indirect discourse: —
(*a.*) Representing an Aorist Indicative . . . 29
(*b.*) Representing an interrogative Aor. Subj. . . 29
§ 22. Aorist Imperative 30
§ 23. Aorist Infinitive: —
1. In its ordinary use 30
2. In indirect discourse 32
N. 2. After verbs of *hoping*, *promising*, &c. . . 32
§ 24. Aorist Participle 34
N. 1. With λανθάνω, φθάνω, &c. 34
N. 2. With περιεῖδον, ἐπεῖδον, &c. 35

Future.

§ 25, 1. Future Indicative 36
N. 5. Future with force of Imperative 37
N. 6. Future denoting *present* intention 37
2. Periphrastic Future (with μέλλω) 38
§ 26. Future Optative 38
N. 1. After ὅπως and μή 39
§ 27. Future Infinitive 41
N. 1. Distinction between Future and Present or Aorist 41
N. 2. Future used for Present or Aorist 41, 42
N. 3. Future after verbs of *hoping*, *promising*, &c. . . 43
§ 28. Future Participle 43
§ 29. Future Perfect 43

N. 3. Expressed by Perfect Participle and ἔσομαι . 44
N. 6. In the dependent moods 44

Gnomic and Iterative Tenses.

§ 30, 1. Gnomic Aorist and Perfect. 45
N. 5. Gnomic Aorist in Infinitive and Participle . 46, 47
N. 6. Gnomic Perfect in Infinitive 47
2. Iterative Imperfect and Aorist with ἄν 47
NOTES.—Iterative Aorist in -σκον, -σκόμην. . 47, 48

Dependence of Moods and Tenses.

§ 31, 1–2. General Rules 48
Distinction between *Primary* and *Secondary* Tenses:—
§ 32. In the Indicative 49, 50
§ 33. In the Subjunctive and Imperative 50
§ 34. In the Optative 50–53
§ 35. In the Infinitive and Participle 53, 54

CHAPTER III.

THE PARTICLE ἌΝ.

§ 36, 1–2. Two uses of ἄν. 54
§ 37, 1. Ἄν not used with the Present and Perfect Indicative . 55
2. Ἄν with Future Indicative in early Poets . . 55
N. 1. In Attic Greek (rare) 56
3. Ἄν with Secondary Tenses of the Indicative . . 56
§ 38, 1. Ἄν with the Subjunctive in Protasis, &c. 56
2. Ἄν with the Subjunctive in Apodosis (Epic) . . 57
§ 39. Ἄν with the Optative 57
§ 40. Ἄν not used with the Imperative 57
§ 41. Ἄν with the Infinitive and Participle 57–61
1. Present 58
2. Perfect 59
3. Aorist 59
4. Future 60
§ 42, 1–4. Position and repetition of ἄν 61–64

CHAPTER IV.

USE OF THE MOODS.

SECTION I.

FINAL AND OBJECT CLAUSES AFTER Ἵνα, Ὡς, Ὅπως, Ὄφρα, AND Μή.

§ 43. Classification 65–67
N. 2. Negative Particle 67

A. *Pure Final Clauses.*

§ 44, 1. Subjunctive and Optative after ἵνα, ὡς, ὅπως, μή, &c. 67
N. 1. Future Indicative after ὅπως, &c. 68
N. 2 and 3. Ἄν in Final Clauses 68–70
2. Subjunctive after secondary tenses 70
3. Secondary tenses of the Indicative after ἵνα, &c. . 72

B. *Clauses with Ὅπως and Ὅπως μή after Verbs of Striving, &c.*

§ 45. Future Indicative, &c. after ὅπως 73
N. 2. Homeric construction after φράζομαι, &c. . 76, 77
N. 7. Elliptical expressions 78, 79
N. 8 (and foot-note). Dawes's Canon on ὅπως, &c. 79, 80

C. *Clauses with Μή after Verbs of Fearing, &c.*

§ 46. Subjunctive and Optative after μή 80
N. 1. Future Indicative after μή 82
N. 2. Elliptical expressions 83
N. 5. Present and past tenses of the Indic. after μή 83–85

SECTION II.

Conditional Sentences.

§ 47, 1. Protasis and Apodosis explained 87
2. Ἄν or κέ in Protasis and Apodosis 87
3 (and Note). Negative particles 88
§ 48. Classification of Conditional Sentences 88–92

I. Four Forms of Ordinary Conditional Sentences.

A. *Present and Past Conditions.*

49, 1. Simple Indicative in Protasis and Apodosis . . 92
N. 3. Future Indicative expressing *present* intention 93
2. Secondary tenses of the Indic. (cond. not fulfilled). 93
N. 2. Omission of ἄν in Apodosis 96
N. 3. Verbs of *necessity*, &c. without ἄν, in Apod. 97–100
N. 6. Homeric Optative for Indicative. . . 101, 102

B. *Future Conditions.*

§ 50, 1. Subjunctive with ἐάν in Protasis. 102
N. 1. Future Indicative in Protasis. 103
N. 2. Homeric peculiarities. 104
N. 3. Εἰ for ἐάν with Subjunctive in Attic (rare) . 105
2. Optative in both Protasis and Apodosis . . . 105
N. 1. Omission of ἄν in Apodosis 106
N. 2. Ἄν with Optative in Protasis 107

II. Present and Past General Suppositions.

§ 51. Subjunctive and Optative in Protasis . . . 107, 108
N. 3. Indicative after εἴ τις 109

Ellipsis and Substitution in Protasis or Apodosis.

§ 52, 1. Protasis implied in another clause, or expressed in a Participle or other word 110
N. 1 and 2. Ellipsis of Verb of the Protasis . 111, 112
2. Protasis suppressed 112
N. Optative with ἄν like Imperat. or Fut. Ind. . 113
§ 53. Apodosis expressed in Infinitive or Participle . . 113
NOTES.—Ellipsis of the Apodosis . . . 114 – 116

Mixed Constructions.—Irregularities.

§ 54, 1 – 3. Protasis and Apodosis differing in form . 116 – 119
§ 55, 1. Two or more Protases with the same Apodosis . . 119
2. Apodosis in a dependent construction . . . 119
§ 56. Εἰ after verbs expressing *wonder*, *indignation*, &c. . . 120
§ 57. Δέ in Apodosis 121

SECTION III.

Relative and Temporal Sentences.

§ 58, 1. Relative and Temporal Words 121
2. Definite and Indefinite Antecedent . . . 121, 122
3. Negative particles 122

A. *Relative with a Definite Antecedent.*

§ 59. Indicative after Relative with Definite Antecedent . 122
N. 1. Other constructions 123

B. *Relative with an Indefinite Antecedent.*

§ 60, 1, 2. *Conditional Relative* explained . . . 123 – 125
3. Ἄν in Conditional Relative clauses 125
§ 61. Four forms of Conditional Relative clauses corresponding to the four forms of ordinary protasis . 125 – 129
1. Simple Indicative (like § 49, 1) 125
2. Secondary tenses of the Indicative (like § 49, 2) . 126
3. Subjunctive (like § 50, 1) 127
4. Optative (like § 50, 2) 128
§ 62. Conditional Relative clauses with *general* suppositions:— Subjunctive and Optative (like § 51) 129
N. 1. Indicative in these sentences (after ὅστις) . 131
N. 3. Subjunctive in Homeric similes 132
§ 63, 1. Relative without ἄν, with the Subjunctive . . . 133
2, 3, 4. Peculiarities in Cond. Relative clauses . 133 – 135
5. Parenthetical Relative clauses (ὅ τι ποτ' ἐστίν) . 135

Assimilation in Conditional Relative Clauses.

§ 64, 1. Assimilation after Subjunctive or Optative . . . 135
2. Assimilation after secondary tenses of Indicative . 136

Relative Clauses expressing a Purpose or Result.

§ 65, 1. Future Indicative after Relatives 137

N. 2. Subjunctive and Optative in Homer . . . 138
N. 5. Relative clauses expressing a *result* 140
2. Future Indicative after ἐφ' ᾧ, ἐφ' ᾧτε 140
3. Indicative after ὥστε 140
4. Causal Relative Sentences 141

Temporal Particles signifying Until and Before that.

A. Ἕως, Ἔστε, Ἄχρι, Μέχρι, Εἰσόκε, Ὄφρα, *Until.*

§ 66, 1. Ἕως, &c. with past tenses of Indicative 142
2. Ἕως ἄν, &c. with Subj. Ἕως, &c. with Optative 142, 143
3. Ἕως, &c. with secondary tenses of Indicative . . 143
4. Ἕως, &c. with Subj. and Opt. after *general* statements 144

B. Πρίν, *Until, Before that.*

§ 67. Finite Moods and Infinitive after πρίν 144
1. Indicative, Subjunctive, and Optative after πρίν . 145
2. Infinitive after πρίν (see § 106) 145
N. 3. Πρὶν ἤ, πρότερον ἤ, πρόσθεν ἤ 146

SECTION IV.

Indirect Discourse.

§ 68, 1. Direct and Indirect Quotations distinguished . . 147
2. Manner of introducing Indirect Quotations . . 147
3. Indirect Questions 147

General Principles.

§ 69, 1. Principles of Indirect Quotations after ὅτι and ὡς, and of Indirect Questions 148
2. Secondary tenses of the Indicative 148
3. Infinitive and Participle 148
4. Ἄν in Indirect Discourse 149
5. Negative particles in Indirect Discourse 149

Indirect Quotation of Simple Sentences.

§ 70. Indicative and Optative after ὅτι or ὡς, and in Indirect Questions: —
1. Indicative after primary tenses 149
2. Optative or Indicative after secondary tenses . . 150
Rem. 1 and 2. Both Moods in the same quotation. 151, 152
N. 1. (*a.*) Imperfect and Pluperfect retained . . 152
(*b.*) Present Optative as Imperfect . . . 153
N. 3. Independent Optative (often with γάρ) . . 154
§ 71. Interrogative Subjunctive in Indirect Questions . 154, 155
§ 72. Indicative or Optative with ἄν in Indirect Discourse . 156
§ 73, 1. Infinitive, with or without ἄν, in Indirect Discourse . 157
2. Participle, with or without ἄν, in Indirect Discourse 159

Indirect Quotation of Compound Sentences.

§ 74, 1. Quotation of dependent clauses with a Subjunctive, or a Present, Perfect, or Future Indicative . . 160
N. 1. Mixed constructions 162
2. Quotation of dependent clauses with Imperfect, Pluperfect, or Aorist Indicative 164
§ 75. Dependent clauses with secondary tenses of Indicative 165
§ 76. Dependent clauses with Optative 165

Single Dependent Clauses in Indirect Quotation.

§ 77, 1. (*a.*) Clauses depending on an Infinitive after verbs of *commanding*, &c. — (*b.*) Causal sentences stating a cause assigned by others. — (*c.*) Clauses after εἰ or ἐάν, *in case that.* — (*d.*) Relative and temporal clauses expressing a past intention. — (*e.*) Relative sentences containing the thought of another . . 168
2. Same principle applied to clauses after ἵνα, ὅπως, &c. 169

Ὅπως and Ὅ in Indirect Quotations.

§ 78, 1. Ὅπως for ὅτι or ὡς. 2. Homeric ὅ for ὅτι . . . 170
NOTE. — Οὕνεκα and οὕνεκα for ὅτι 171

§ 79. Ὅτι before Direct Quotations. 171

SECTION V.

CAUSAL SENTENCES.

§ 80. Causal particles 171
§ 81, 1. Indicative in Causal sentences. 171
2. Optative after secondary tenses, to express a cause *assigned by others* 172
N. 1. Cause expressed by an Apodosis . . . 173

SECTION VI.

EXPRESSION OF A WISH.

REM. — Two classes of Wishes 173
§ 82. Optative in Wishes. 173, 174
§ 83, 1. Secondary tenses of Indicative in Wishes . . 176
2. Ὤφελον with the Infinitive 176, 177
REM. — Greek and Latin expressions compared . 177

SECTION VII.

IMPERATIVE AND SUBJUNCTIVE IN COMMANDS, EXHORTATIONS, AND PROHIBITIONS.

§ 84. Imperative 178
§ 85. First person of Subjunctive in exhortations. . . 179
§ 86. Pres. Imperat. or Aor. Subj. in prohibitions with μή . 180

SECTION VIII.

SUBJUNCTIVE (LIKE FUT. IND.) IN INDEPENDENT SENTENCES. —INTERROGATIVE SUBJUNCTIVE.—Οὐ μή WITH SUBJUNCTIVE AND FUTURE INDICATIVE.

§ 87. Independent Subjunctive in Homer 181
NOTE.—With ἄν, in apodosis 182
§ 88. Interrogative Subjunctive (with or without βούλει) . 182
§ 89. Double Negative, οὐ μή:—
1. With Subj. (rarely Fut. Ind.), as emphatic Future . 184
2. With Future Indicative in prohibitions . . . 185

CHAPTER V.

THE INFINITIVE.

§ 90. Infinitive as a Verbal Noun 188
§ 91. Infinitive as Subject 188
§ 92. Infinitive as Object:—
1. Not in indirect discourse. 189
2. In indirect discourse 192
N. 3. Infinitive after Relatives (by assimilation) . 193
§ 93, 1 and 2. Infin. after Adjectives and Adverbs . . 193–195
§ 94. Infinitive (with Article) after Prepositions . . . 197
§ 95, 1. Infinitive as Genitive or Dative 197
2. Two constructions after verbs of *hindrance*, &c. . 198
N. 1. Negative particles. Double Negative, μὴ οὐ . 200
3. Infinitive with τὸ μή, after expressions implying *prevention*, *omission*, or *denial* 201
§ 96. Infinitive and its adjuncts preceded by τό . . . 202
§ 97. Infinitive expressing a purpose 203
N. 4. Infin. after Comparative and ἤ, *than* . . 204
§ 98, 1. Infinitive after ὥστε (*result*) 205
2. Infin. after ὥστε (*condition* or *purpose*) . . . 205
N. 1. Ὡς for ὥστε, with Infinitive 206
§ 99. Infinitive after ἐφ' ᾧ or ἐφ' ᾧτε 207
§ 100. Absolute Infinitive (generally with ὡς or ὅσον) . . 207
N. 1. Ὀλίγου (δεῖν), *almost*, *little short of* . . . 208
N. 2. Ἑκὼν εἶναι, τὸ νῦν εἶναι, &c. 208
§ 101. Infinitive used imperatively 208
§ 102. Infinitive in wishes (like the Optative) . . . 209
§ 103. Infinitive in *laws*, *treaties*, *proclamations*, &c. . . 209
§ 104. Infinitive expressing surprise or indignation . . . 209
§ 105. Infinitive in narration 210
§ 106. Infinitive after πρίν 210, 211
NOTES.—Πρὶν ἤ, πρότερον ἤ, πρόσθεν ἤ, πάρος . 211, 212
REM.—Tenses of the Infinitive 212

CHAPTER VI.

THE PARTICIPLE.

§ 107. Three uses of the Participle 213
§ 108, 1. Participle as Adjective 213
2. Participle (as Adjective) used substantively . . 213
§ 109. Partic. defining the *circumstances* of an action: —
1–4. *Time*, *means*, *manner*, *cause*, &c. 216
5–7. *Purpose*, *condition*, *opposition*, &c. 217
8. *Attendant circumstances* 218
Notes 1–5. Adverbs, &c. with Part. of § 109 . 218–221
N. 7. (*a*.) Partic. in Rel. or Interrog. sentences . 221
(*b*.) Τί μαθών; Τί παθών; *wherefore?* . . 221, 222
§ 110, 1. Genitive Absolute 222
2. Accusative Absolute 224
§ 111. Gen. or Accus. Absol. and ordinary Partic. combined 225
§ 112. Participle with verbs (like Infinitive): —
1. With verbs signifying *to begin*, *to cease*, &c. . . 226
2. With διατελέω, λανθάνω, τυγχάνω, φθάνω, &c. . . 227
§ 113. Partic. in indirect discourse (after verbs signifying *to see*, *to perceive*, *to know*, &c.) 229
N. 1. Participle with δῆλός (φανερός) εἰμι . . . 230
N. 6. Participle with σύνοιδα and συγγιγνώσκω . . 230
N. 10. Ὡς with these Participles . . . 231, 232

CHAPTER VII.

VERBAL ADJECTIVES IN -τέος.

§ 114. Two constructions of the Verbal in -τέος: —
1. Personal construction 233
2. Impersonal construction 233, 234

Appendix I. 235
Appendix II. 240
Index to Examples 243
English Index 257
Greek Index. 261

CHAPTER I.

GENERAL VIEW OF THE MOODS.

§ 1. The Greek verb has five Moods, the Indicative, Subjunctive, Optative, Imperative, and Infinitive. The first four, as opposed to the Infinitive, are called *finite* moods.

§ 2. The Indicative is used in simple, absolute assertions; as γράφει, *he writes;* ἔγραψεν, *he wrote;* γράψει, *he will write;* γέγραφεν, *he has written.*

The Indicative is used also to express various other relations, which the following examples will illustrate:—

Εἰ τοῦτο ἀληθές ἐστι, χαίρω, *if this is true, I rejoice.* Εἰ ἔγραψεν, ἦλθον ἄν, *if he had written, I should have come.* Εἰ τοῦτο ποιήσει, καλῶς ἕξει, *if he shall do this, it will be well.* Ἐπιμελεῖται ὅπως τοῦτο γενήσεται, *he takes care that this shall happen.* Εἴθε με ἔκτεινας, ὡς μήποτε τοῦτο ἐποίησα, *O that thou hadst killed me, that I might never have done this!* Εἴθε τοῦτο ἀληθὲς ἦν, *O that this were true.* Λέγει ὡς τοῦτο ἀληθές ἐστιν, *he says that this is true.* Εἶπεν ὅτι τοῦτο πράξει, *he said that he would do this.* Ἐρωτᾷ τί ἐγράψαμεν, *he asks what we wrote.*

These constructions will be explained in Chapter IV. They are sufficient to show the impossibility of including all the uses of the Indicative in one definition. Any definition which is to include these must be comprehensive enough to include even the Imperfect and Pluperfect Subjunctive in Latin; for εἰ ἔγραψεν, ἦλθον ἄν is equivalent to *si scripsisset, venissem.* It would be equally impossible to give a single definition sufficiently precise to be of any use in practice, including all the uses of the Subjunctive or Optative.

§ 3. The various uses of the Subjunctive — in clauses denoting a purpose or object, after ἵνα, μή, &c.; in conditional, relative, and temporal sentences; and

in certain independent sentences — may be seen by the following examples: —

Ἔρχεται ἵνα τοῦτο ἴδῃ, he is coming that he may see this. Φοβεῖται μὴ τοῦτο γένηται, he fears lest this may happen. Ἐὰν τοῦτο ποιεῖν βούληται, δυνήσεται, if he shall wish to do this, he will be able. Ὅ τι ἂν ποιεῖν βούληται δυνήσεται, whatever he shall wish to do he will be able (to do). Ἐάν τι ποιεῖν βούληται, τοῦτο ποιεῖ, if he (ever) wishes to do anything, he (always) does it. Ὅ τι ἂν ποιεῖν βούληται ποιεῖ, whatever he wishes (at any time) to do he (always) does. Ὅταν τοῦτο ποιεῖν βούληται, δυνήσεται, when he shall wish to do this, he will be able. Ὅταν ποιεῖν τι βούληται, ποιεῖ, whenever he wishes to do anything, he (always) does it. Ἴωμεν, let us go. Μὴ θαυμάσητε, do not wonder. Οὐ μὴ τοῦτο γένηται, this will (surely) not happen. Τί εἴπω; what shall I say?

§ **4.** The various uses of the Optative — in clauses denoting a purpose or object after *ἵνα*, *μή*, &c.; in conditional, relative, and temporal sentences; in indirect quotations and questions; and in independent sentences (in apodosis with *ἄν*, or in expressions of a wish) — may be seen by the following examples: —

Ἦλθεν ἵνα τοῦτο ἴδοι, he came that he might see this. Ἐφοβεῖτο μὴ τοῦτο γένοιτο, he feared lest this might happen. Εἰ τοῦτο ποιεῖν βούλοιτο, δύναιτ' ἄν, if he should wish to do this, he would be able. Ὅ τι ποιεῖν βούλοιτο δύναιτ' ἄν, whatever he should wish to do, he would be able (to do). Εἴ τι ποιεῖν βούλοιτο, τοῦτ' ἐποίει, if he (ever) wished to do anything, he (always) did it. Ὅ τι ποιεῖν βούλοιτο ἐποίει, whatever he wished (at any time) to do he (always) did. Ὅτε τοῦτο ποιεῖν βούλοιτο, δύναιτ' ἄν, whenever he should wish to do this, he would be able. Ὅτε ποιεῖν τι βούλοιτο, ἐποίει, whenever he wished to do anything, he (always) did it. Εἶπεν ὅτι τοῦτο ποιοίη, he said that he was doing this. Εἶπεν ὅτι τοῦτο ποιήσειεν, he said that he had done this. Εἶπεν ὅτι τοῦτο ποιήσοι, he said that he would do this. Ἠρώτων τί ποιοίη (ποιήσειεν or *ποιήσοι), they asked what he was doing (had done,* or *would do).*

Δύναιτ' ἂν τοῦτο ποιεῖν, he would be able to do this. Εἴθε μὴ ταῦτα πάσχοιεν, O that they may not suffer these things! Ἀπόλοιτο, may he perish! Μὴ τοῦτο γένοιτο, may this not happen!

NOTE. For a discussion of the relation of the Optative to the Subjunctive, see Appendix.

§ **5.** The Imperative is used to express a command, exhortation, entreaty, or prohibition.

§ **6.** The Infinitive expresses the simple idea of the

verb without restriction of person or number, and may be considered as a verbal noun with many attributes of a verb.

§ **7.** To the Moods may be added the Participle, and the Verbal in -τέος or -τέον. Both are verbal adjectives.

CHAPTER II.

USE OF THE TENSES.

§ **8.** 1. There are seven Tenses,—the Present, Imperfect, Perfect, Pluperfect, Aorist, Future, and Future Perfect. The Imperfect and Pluperfect occur only in the Indicative; the Futures are wanting in the Subjunctive and Imperative.

2. These tenses are divided into *primary* and *secondary;* the *primary* tenses being those which refer to *present* or *future* time, and the *secondary* being those which refer to *past* time.

The *primary* tenses of the Indicative are the Present, Perfect, Future, and Future Perfect. The *secondary* tenses are the Imperfect, Pluperfect, and Aorist.

Note. This distinction will be more fully explained at the end of this chapter, §§ 31–35.

§ **9.** In speaking of the time denoted by any verb, we must distinguish between time which is present, past, or future with reference to the time of the speaker or writer (that is, time *absolutely* present, &c.), and time which is present, past, or future with reference to the time of some other verb with which the verb in question is connected (that is, time *relatively* present, &c.). Thus, when we say τοῦτο ἀληθές ἐστιν, *this is true*, ἐστὶν denotes time present with reference to the time of speak-

ing: but when we say ἔλεξε τοῦτο ἀληθὲς εἶναι, or ἔλεξεν ὅτι τοῦτο ἀληθές ἐστιν (or εἴη), *he said that this was true* (i. e. *he said "this is true"*), we use the Present tense; but this tense here denotes time present with reference to the time of the leading verb, ἔλεξε, or time *absolutely* past and only *relatively* present. The same distinction is seen between the Future in τοῦτο γενήσεται, *this will happen*, and in ἔλεξε τοῦτο γενήσεσθαι or ὅτι γενήσεται (γενήσοιτο), *he said that this would happen;* where the Future in the first case denotes time *absolutely* future, in the other cases time only *relatively* future, which may even be *absolutely* past. Again, in τοῦτο ἐγένετο, *this happened*, the Aorist is absolutely past; but in ἔλεξε τοῦτο γενέσθαι, or ἔλεξεν ὅτι τοῦτο ἐγένετο (or γένοιτο), *he said that this had happened*, it denotes time past with reference to the time of ἔλεξεν, which makes it *doubly* past.

It is to be noticed as a special distinction between the Greek and English idioms, that the Greek oftener uses its tenses to denote merely *relative* time. Thus, in the examples given above, we translate the Greek Presents εἶναι and ἐστί after ἔλεξε by our Imperfect *was;* the Futures γενήσεσθαι and γενήσεται by *would happen;* and the Aorists γενέσθαι and ἐγένετο by *had happened*. This principle is especially observed in the Indicative, Optative, and Infinitive in indirect quotations; in final and object clauses after ἵνα, ὅπως, &c.; and usually in the Participle.

PRESENT AND IMPERFECT.

A. *In the Indicative.*

§ 10. 1. The Present Indicative represents an action as going on now; as γράφω, *I write*, or *I am writing.*

REMARK. A single important exception occurs when the Present Indicative in indirect discourse denotes time present relatively to the leading verb. See above, § 9; and § 70, 2.

NOTE 1. As the limits of such an action on either side of the present moment are not defined, the Present may express a *customary* or *repeated* action, or a *general truth.* E. g.

Πλοῖον εἰς Δῆλον Ἀθηναῖοι πέμπουσιν, *the Athenians send a ship to Delos (every year).* PLAT. Phaed. 58 A. Τίκτει τοι κόρος ὕβριν, ὅταν κακῷ ὄλβος ἕπηται, *satiety begets insolence, whenever prosperity follows the wicked.* THEOGN. 153. Ἐν χρόνῳ ἀποφθίνει τὸ τάρβος ἀνθρώποισιν. AESCH. Agam. 857.

NOTE 2. The Present denotes merely the *continuance* of an action, without reference to its completion: sometimes, however, it is directly implied by the context that the action is *not* to be completed, so that the Present denotes an *attempted* action. Especially, δίδωμι, in the sense *I offer*, and πείθω, *I try to persuade*, are used in this sense. E. g.

Νῦν δ' ἅμα τ' αὐτίκα πολλὰ διδοῖ, *he offers many things.* Il. IX, 519. Πείθουσι ὑμᾶς ἐναντία καὶ τοῖς νόμοις καὶ τῷ δικαίῳ ψηφίσασθαι, *they are trying to persuade you to vote contrary both to the laws and to justice.* ISAE. de Cleon. Hered. § 26.

This signification is much more common in the Imperfect. See § 11, N. 2, and the examples.

NOTE 3. The Present is often used with expressions denoting past time, especially πάλαι, in the sense of a Perfect and Present combined. E. g.

Κεῖνον ἰχνεύω πάλαι, *I have been tracking him a long time (and still continue it).* SOPH. Aj. 20. Οὐ πάλαι σοι λέγω ὅτι ταὐτόν φημι εἶναι; i. e. *have I not long ago told you, (and do I not still repeat,) that I call it the same thing?* PLAT. Gorg. 489 C. So Πολὺν χρόνον τοῦτο ποιῶ.

So in Latin, Jam dudum loquor.

NOTE 4. The Presents ἥκω, *I am come*, and οἴχομαι, *I am gone*, are used in the sense of the Perfect. An approach to the signification of the Perfect is sometimes found in such Presents as φεύγω, in the sense *I am banished*, ἁλίσκομαι, *I am captured*, νικάω and κρατέω, *I am victorious*, ἡττάομαι, *I am conquered*, ἀδικέω, *I have been unjust (I am ἄδικος)*. So ἵκω and ἱκάνω in Homer, with ὄλλυμαι and similar verbs and sometimes τίκτω in the Tragedians. E. g.

Θεμιστοκλῆς ἥκω παρὰ σέ, *I, Themistocles, am come to thee.* THUC. I, 137. Οἴχεται εἰς ἅλα δῖαν, *he is gone to the divine sea.* Il. XV, 223. Ἰλίου ἁλισκομένου, *Ilium having been captured.* THUC. VI, 2. So HDT. I, 85. Εἰ πάντα ταῦτα ἐλυμαίνετο τοῖς ὅλοις, ἕως ἀνέτρεψε, τί Δημοσθένης ἀδικεῖ; DEM. Cor. 327, 1. Πύργων ὀλλυμένων ἐνὶ νανσὶν ἔβαν, *I embarked after the towers had been destroyed.* EUR. Iph. T. 1108. So ἀνοιγομένης θύρης, HDT. I, 9. Ἥδε τίκτει σε, *this woman is thy mother.* EUR. Ion. 1560.

NOTE 5. The Greek, like other languages, often allows the use of the Present of such verbs as *I hear*, *I learn*, *I say*, even when their action is strictly finished before the moment at which they are used. E. g.

Οἱ Σικελιῶται στασιάζουσιν, ὡς πυνθανόμεθα, *the Sicilians are at discord, as we learn.* THUC. VI, 16. Ἐπὶ πόλεις, ὡς ἐγὼ ἀκοῇ αἰσθάνομαι, μέλλομεν ἰέναι μεγάλας. THUC. VI, 20.

NOTE 6. The Present εἶμι, *I am going*, through all its moods, is used like a Future. Its compounds are sometimes used in the same sense. (The Poets, especially Homer, sometimes use εἶμι as a Present.) E. g.

Σεῦ ὕστερος εἶμ' ὑπὸ γαῖαν, *I shall go.* Il. XVIII, 333. Εἶμι πάλιν ἐπ' ἐκεῖνα, *I shall recur to that.* PLAT. Phaed. 100 B. Ἀλλ' εἴσειμι. σοῦ δ' οὐ φροντιῶ. ARIST. Nub. 125. Ὦ φίλ', ἐγὼ μὲν ἄπειμι, σύας καὶ κεῖνα φυλάξων. Od. XVII, 593.
(As Present.) Οἷος δ' ἀστὴρ εἶσι μετ' ἀστράσι νυκτὸς ἀμολγῷ, *as a star moves*, &c. Il. XXII, 317.

NOTE 7. In animated language the Present often refers to the future, to express *likelihood*, *intention*, or *danger*. E. g.

Μένομεν ἕως ἂν ἕκαστοι κατὰ πόλεις ληφθῶμεν; *shall we wait?* THUC. VI. 77. Εἰ δέ φησιν οὗτος, δειξάτω, κἀγὼ καταβαίνω, *and I will take any seat.* DEM. F. L. 351, 4. Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν; *art thou he that should come, or do we look for another?* MATTH. Evang. XI, 3. Ἀπόλλυμαι, *I shall perish.* (See § 17, N. 6.)

2. The Present is often used in narration for the Aorist, to give a more lively statement of a past event. This is called the Historic Present. E. g.

Βουλὴν ἐπιτεχνᾶται ὅπως μὴ ἁλισθεῖεν Ἀθηναῖοι, *he contrives a plan to prevent the Athenians from collecting.* HDT. I, 63. Κελεύει πέμψαι ἄνδρας· . . . . ἀποστέλλουσιν οὖν, καὶ περὶ αὐτῶν ὁ Θημιστοκλῆς κρύφα πέμπει. THUC. I, 91. Δαρείου καὶ Παρυσάτιδος παῖδες γίγνονται δύο. XEN. An. I, 1, 1.

NOTE. The Historic Present is not found in Homer.

§ 11. The Imperfect represents an action as going on in past time; as ἔγραφον, *I was writing.*

NOTE 1. The Imperfect is thus a Present transferred to the past, and it retains all the peculiarities of the Present

which are not inconsistent with the change to past time. Thus the Imperfect denotes *customary* or *repeated* action, as opposed to the Aorist, which denotes the *simple occurrence* of an action. (See § 19, N. 2.) E. g.

Ἐπὶ Κέκροπος ἡ Ἀττικὴ κατὰ πόλεις ᾠκεῖτο, καὶ οὐ ξυνῄεσαν βουλευσόμενοι. ἀλλ' αὐτοὶ ἕκαστοι ἐπολιτεύοντο καὶ ἐβουλεύοντο. Ἐπειδὴ δὲ Θησεὺς ἐβασίλευσεν, ἐς τὴν νῦν πόλιν οὖσαν ξυνῴκισε πάντας. THUC. II, 15. (Here the Imperfects refer to the state of the country or the customs, the Aorists to single actions; ἐβασίλευσε, *became king*, ξυνῴκισε, *collected into one state.*)

NOTE 2. The Imperfect, like the Present (§ 10, N. 2), sometimes denotes *attempted* action, being in this case strictly an *Imperfect* tense. So especially ἐδίδουν and ἔπειθον. E. g.

Φίλιππος Ἀλόννησον ἐδίδου, *Philip offered Halonnesus* (lit. *tried to give it*). AESCH. Cor. § 83. Ἕκαστος ἔπειθεν αὐτὸν ὑποστῆναι τὴν ἀρχήν, *each one tried to persuade him to undertake the command.* XEN. An. VI, 1, 19. Κῦμα ἵσταт' ἀειρόμενον, κατὰ δ' ᾕρεε Πηλείωνα, *and was about to overpower the son of Peleus.* Il. XXI, 327. Ἐμισθοῦτο παρ' οὐκ ἐκδιδόντος τὴν αὐλήν, *he tried to hire the yard of one who refused to let it.* HDT. I, 68. Πέμψαντες ἐς Σάρδις χρυσὸν ὠνέοντο, *they wanted to buy gold.* HDT. I, 69. Ἐπεθύμησε τῆς χλανίδος, καὶ αὐτὴν προσελθὼν ὠνέετο, *he tried to buy it.* HDT. III, 139. Ἃ ἐπράσσετο οὐκ ἐγένετο, *what was attempted did not happen.* THUC. VI, 74. So προσετίθει, *she wanted to add.* ARIST. Nub. 63.

NOTE 3. When the Present has the force of the Perfect (§ 10, 1, N. 4), the Imperfect has regularly the force of a Pluperfect. (See § 17, N. 3). E. g.

Ὁ ὄχλος κατὰ θέαν ἧκεν, *the crowd were come to look on.* THUC. VI, 31. Ἐπεὶ ᾤχεο νηὶ Πύλονδε, *after thou wast gone by ship to Pylos.* Od. XVI, 24.

NOTE 4. The Imperfect sometimes denotes *likelihood, intention*, or *danger* in past time. (See § 10, 1, N. 7.) E. g.

Ἐπειδὴ τῷ ψεύδεσθαι ἀπώλλυτο, *when he was on the point of ruin through his deceit.* ANTIPHON. de Caed. Herod. § 37. Καὶ τἄμ' ἔθνησκε τέκν', ἀπωλλύμην δ' ἐγώ, *and my children were about to die, and I was about to perish.* EUR. Herc. F. 538.

NOTE 5. The Imperfect is sometimes found in simple narration, where the Aorist would be expected, especially in Homer. The meaning of the verb often makes it indifferent which of the two is used. Thus βαῖνον and βῆ are used without any perceptible difference in Il. I, 437, 439; so βάλλετο and βάλετο, II, 43, 45; θῆκεν and τίθει, XXIII, 653, 656; δῶκε and δίδου, VII, 303, 305; ἔλιπεν and λεῖπε, II, 106, 107; compare also μίστυλλον and ὤπτησαν, I, 465, 466.

Herodotus and Thucydides use ἔλεγον and ἐκέλευον as Aorists. Compare ἔλεγον, THUC. I, 72, with εἶπον and ἔλεξε, I, 79.

NOTE 6. The Imperfect sometimes expresses a *fact*, which is either the result of a previous discussion, or one that is just recognized as a fact by the speaker or writer, having previously been denied, overlooked, or misunderstood. In the latter case, the particle ἄρα is often joined to the verb. E. g.

Ὦ πόποι, οὐκ ἄρα πάντα νοήμονες οὐδὲ δίκαιοι ἦσαν Φαιήκων ἡγήτορες ἠδὲ μέδοντες, i. e. *they are not, as I once imagined.* Od. XIII, 209. Οὐκ ἄρα μοῦνον ἔην ἐρίδων γένος, ἀλλ' ἐπὶ γαῖαν εἰσὶ δύω, *there is not after all merely one race of discords, but there are two on earth.* HES. Op. 1. Ὅδ' ἦν ἄρα ὁ ξυλλαβών με, *this is then the one who seized me.* SOPH. Phil. 978. Οὐ σὺ μόνος ἄρ' ἦσθ' ἔποψ; *are you not then the only epops (as I thought)?* ARIST. Av. 280. Ἦν ἡ μουσικὴ ἀντίστροφος τῆς γυμναστικῆς, εἰ μέμνησαι, *music then (as we proved) corresponds to gymnastics.* PLAT. Rep. VII, 522 A. Διαφθεροῦμεν ἐκεῖνο, ὃ τῷ μὲν δικαίῳ βέλτιον ἐγίγνετο, τῷ δὲ ἀδίκῳ ἀπώλλυτο, *we shall destroy that which (as we proved) becomes better by justice and is ruined by injustice.* PLAT. Crit. 47 D. Ἀρ' οὐ τόδε ἦν τὸ δένδρον, ἐφ' ὅπερ ἦγες ἡμᾶς; *is not this after all the tree to which you were bringing us?* PLAT. Phaedr. 230 A.

NOTE 7. The Greek sometimes uses an idiom like the English *he was the one who did it* for *he is the one who did it*; as ἦν ὁ τὴν γνώμην ταύτην εἰπὼν Πείσανδρος, THUC. VIII, 68; τίς ἦν ὁ βοηθήσας τοῖς Βυζαντίοις καὶ σώσας αὐτούς; DEM. Cor. 255, 2. (See Note 6.)

B. *The Present in the Dependent Moods.*

REMARK. The distinction of time which marks the Present and Aorist in the Indicative is retained in the Optative and Infinitive of indirect discourse, and usually in the Participles.

But in all other constructions, this distinction of time disappears in the dependent moods, and the Present and Aorist differ only in this, that the Present denotes a *continued* or *repeated* action, while the Aorist denotes the *simple occurrence* of an action, the time being determined by the construction. In these cases the Present and Aorist are the tenses chiefly used; the Perfect is seldom required (§ 18, 1, N.), and the Future is exceptional (§ 27, Notes). It must be remembered that the Greek distinction between the Present and Aorist in the Subjunctive and Optative is one which the Latin could not express; the Present, for example, being the only form found in the Latin Subjunctive to express a condition which the Greek can express by the Present or Aorist Optative, and sometimes by the Present or Aorist Subjunctive, each with some

peculiar meaning. Thus εἰ τοῦτο ποιοίη, *if he should do this* (*habitually*), εἰ ποιήσειε, (simply) *if he should do this*, and sometimes ἐὰν τοῦτο ποιῇ (or ποιήσῃ), *if he* (*ever*) *does this*, may each be translated by *si hoc faciat.*

This distinction, although in general strictly observed, was sometimes neglected even by the best authors: we occasionally find, for example, the Present Subjunctive where the Aorist would have expressed the idea more exactly, and *vice versa.* In other examples the two seem to be used in nearly the same sense. (See Xen. Cyr. V, 5, 13.) These are to be considered merely as exceptions; when, however, the Aorist is wanting, as in εἰμί, the Present regularly takes the place of both.

§ **12.** The Present Subjunctive denotes a *continued* or *repeated* action, the time of which is determined as follows: —

(*a.*) In clauses denoting a *purpose* after ἵνα, ὅπως, &c., or the object of *fear* after μή, it refers to time *future* relatively to that of the leading verb.

(*b.*) In conditional sentences, — in ordinary protasis (§ 50, 1), the Subjunctive refers simply to the future; if the supposition is *general* (depending on a verb of *present* time which expresses a repeated action or a general truth), the Subjunctive is indefinite in its time, but is expressed in English by the Present. This applies also to all conditional relative and temporal sentences.

(*c.*) In independent sentences (in exhortations, prohibitions, questions of doubt, &c.) the Subjunctive refers to the future. E. g.

(*a.*) Δοκεῖ μοι κατακαῦσαι τὰς ἁμάξας, ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῇ, ἀλλὰ πορευώμεθα ὅπῃ ἂν τῇ στρατιᾷ συμφέρῃ, *it seems good to me to burn the wagons, that our beasts of burden may not be our generals, and that we may go on whithersoever it may be best for the army.* Xen. An. III, 2, 27. Καὶ γὰρ βασιλεὺς αἱρεῖται, οὐχ ἵνα ἑαυτοῦ καλῶς ἐπιμελῆται, ἀλλ' ἵνα καὶ οἱ ἑλόμενοι δι' αὐτὸν εὖ πράττωσι. Xen. Mem. III, 2, 3.

(*b.*) Ἂν δέ τις ἀνθιστῆται, πειρασόμεθα χειροῦσθαι, *but if any one shall stand opposed to us, we will try to subdue him.* Xen. An.

VII, 3, 11. Κἂν πόλεμος ᾖ, ἕως ἂν ἐπ' ἄλλον ἔχωμεν στρατεύεσθαι, σοῦ τε καὶ τῶν σῶν ἀφεξόμεθα, *and if there shall be war, so long as we shall be able.* &c. Id. Hell. IV, 1, 38. Ἀλλ' ᾗ ἂν γιγνώσκω βέλτιστα ἐρῶ, *but I will speak as I shall think best.* Thuc. VI, 9. Οὓς ἂν βούλῃ ποιήσασθαι φίλους, ἀγαθόν τι λέγε περὶ αὐτῶν πρὸς τοὺς ἀπαγγέλλοντας, *whomsoever you shall wish,* &c. Isoc. Demon. p. 9 C. § 33. Ἅπας λόγος, ἂν ἀπῇ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν, *all speech, if (wherever) deeds are wanting, appears vain and useless.* Dem. Ol. II, 21, 20. Συμμαχεῖν τούτοις ἐθέλουσιν ἅπαντες, οὓς ἂν ὁρῶσι παρεσκευασμένους, *all are willing to be allied to those whom they see prepared.* Id. Phil. I, 42, 1.

(*c.*) Πειθώμεθα πάντες· φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν, *let us all be persuaded; let us fly,* &c. Il. II, 139. Τί φῶ; τί δρῶ; *what shall I say? what shall I do?* Πῶς οὖν περὶ τούτων ποιῶμεν; *how then shall we act about this?* Plat. Phileb. 63 A.

See other examples under the rules in Chapter IV.

§ **13.** 1. The Present Optative, when it is not in indirect discourse, denotes a *continued* or *repeated* action, the time of which is determined as follows: —

(*a.*) In clauses denoting a *purpose* after ἵνα, ὅπως, &c., or the object of *fear* after μή, it refers to time *future* relatively to that of the leading verb.

(*b.*) In conditional sentences, — in ordinary protasis (§ 50, 2), the Optative refers to the *future* (only more vaguely than the Subjunctive); if the supposition is *general* (depending on a verb of *past* time which expresses a repeated action or general truth), the Optative refers to indefinite past time. This applies also to all conditional relative and temporal sentences.

(*c.*) In independent sentences (that is, in expressions of a wish, and in Apodosis with ἄν) the Optative refers to the *future.* E. g.

(*a.*) Τούτου ἐπεθύμει, ἵνα εὖ πράττοι, *he desired this in order that he might be in prosperity.* Ἐφοβεῖτο μὴ τοῦτο ποιοῖεν, *he feared lest they should do this (habitually).* Δῆλος ἦν ἐπιθυμῶν ἄρχειν, ὅπως πλείω λαμβάνοι, ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαίνοι· φίλος τε ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοίη δίκην. Xen. An. II, 6, 21. (Here the Aorist Optative would have referred to *single acts* of *receiving, getting gain,* and *suffering punishment,* while the present refers to a *succession* of cases, and to a whole course of conduct.)

(*b.*) Οὐ γὰρ ἂν ἐπαινοίη με, εἰ ἐξελαύνοιμι τοὺς εὐεργέτας, *for he would not praise me, if I should banish my benefactors.* XEN. An. VII, 7, 11. Εἴης φορητὸς οὐκ ἄν, εἰ πράσσοις καλῶς, *you would not be endurable, if you should be in prosperity (at any time).* AESCH. Prom. 979. Πῶς γὰρ ἄν τις, ἅ γε μὴ ἐπίσταιτο, ταῦτα σοφὸς εἴη; *for how could any one be wise in that which he did not understand?* (i. e. εἴ τινα μὴ ἐπίσταιτο.) XEN. Mem. IV, 6, 7. Ἀλλ' εἴ τι μὴ φέροιμεν, ὤτρυνεν φέρειν, *but if we neglected to bring anything, he always exhorted us to bring it.* EUR. Alc. 755. Οὐκ ἀπελείπετο ἔτι αὐτοῦ, εἰ μή τι ἀναγκαῖον εἴη, *he never left him, unless there was some necessity for it.* XEN. Mem. IV, 2, 40. Ὁπότε Εὐαγόραν ὁρῷεν, ἐφοβοῦντο, *whenever they saw Evagoras, they were afraid.* ISOC. Evag. 193 D. § 24.

(*c.*) Εἴθε τοῦτο εἴη (utinam sit), *O that this may be.* Εἴθε μὴ ταῦτα πάσχοιεν, *may they not suffer these things (habitually).* But εἴθε μὴ πάθοιεν, *may they not suffer (in a single case).* See examples of Apodosis with ἂν above, under (*b*).

See other examples under the rules in Chapter IV.

2. In indirect quotations and questions, each tense of the Optative denotes the same time, *relatively* to the leading verb, which the tense (of any mood) which it represents denoted in the direct discourse. (See § 69, 1.)

(*a.*) If therefore the Present Optative represents a Present Indicative of the direct discourse, it denotes a continued or repeated action, *contemporary* with that of the leading verb (that is, *relatively* present). E. g.

Περικλῆς προηγόρευε, ὅτι Ἀρχίδαμός οἱ ξένος εἴη, *Pericles announced that Archidamus was his friend* (i. e. *he said* ξένος μοί ἐστιν). THUC. II, 13. Ἔγνωσαν ὅτι κενὸς ὁ φόβος εἴη, *they learned that their fear was groundless* (i. e. *they learned* κενός ἐστιν). XEN. An. II, 2, 21. Ἐπυνθάνετο εἰ οἰκοῖτο ἡ χώρα, *he asked whether the country was inhabited* (i. e. *he asked the question, Is the country inhabited?*). XEN. Cyr. IV, 4, 4.

(*b.*) But if it represents a Present Subjunctive of the direct discourse, it denotes a continued or repeated action, which is *future* with reference to the leading verb. E. g.

Κλέαρχος ἐβουλεύετο, εἰ πέμποιέν τινας ἢ πάντες ἴοιεν, *Clearchus was deliberating whether they should send a few, or should all go.* XEN. An. I. 10, 5. (The question was, πέμπωμέν τινας ἢ πάντες ἴωμεν; *shall we send a few, or shall we all go?* See § 88.)

REMARK. Examples of the Present Optative representing the

Present Indicative or Subjunctive in a dependent clause of the direct discourse, to which the same principles apply, may be found under § 74, 1.

NOTE 1 It will be seen, by a comparison of the examples under (*a*) and (*b*), that an ambiguity may sometimes arise from uncertainty whether the Optative stands for the Present Indicative or for the Present Subjunctive in a *question of doubt* (§ 88). Thus ἠγνόουν ὅ τι ποιοῖεν might mean *they knew not what they were doing* (the Optative representing τί ποιοῦμεν; *what are we doing?*) or *they knew not what to do* (the Optative representing τί ποιῶμεν; *what shall we do?*). The context must decide in each case. See § 71.

NOTE 2. In the few instances in which the Present Optative in indirect quotations represents the *Imperfect* of the direct discourse, it of course denotes time *past* relatively to the leading verb. See § 70, 2, N. 1 (*b*).

§ **14.** The Present Imperative refers to a continued or repeated action in *future* time; as φεῦγε, *begone;* χαιρόντων, *let them rejoice;* μὴ νομίζετε, *do not believe.*

§ **15.** The Present Infinitive has three distinct uses: —

1. First, in its *ordinary* use (either with or without the article), whenever it is not in indirect discourse, it denotes a continued or repeated action *without regard to time*, unless its time is specially defined by the context. E. g.

Ἔξεστι μένειν, *it is possible to remain.* Ἐξέσται τοῦτο ποιεῖν, *it will be possible to do this.* Δέομαι ὑμῶν μένειν, *I beg you to remain.* Τί τὸ κωλῦον ἔτ' αὐτὸν ἔσται βαδίζειν ὅποι βούλεται, *what will there be to prevent him from going whither he pleases?* DEM. Ol. I, 12, 22. Ἐκέλευσα αὐτὸν τοῦτο ποιεῖν, *I commanded him to do this.* Ἐβούλετο σοφὸς εἶναι, *he wished to be wise.* Δεινός ἐστι λέγειν, *he is skilled in speaking.* Ὥρα βαδίζειν, *it is time to be going.* Πᾶν ποιοῦσιν, ὥστε δίκην μὴ διδόναι, *they do everything, so as to avoid being punished.* PLAT. Gorg. 479 C. Τὸ μὲν οὖν ἐπιτιμᾶν ἴσως φῆσαι τις ἂν ῥᾴδιον εἶναι, τὸ δ' ὅ τι δεῖ πράττειν ἀποφαίνεσθαι, τοῦτ' εἶναι συμβούλου, *some one may say that finding fault is easy, but that showing what ought to be done is the duty of an adviser.* DEM. Ol. I, 13, 27. (Here ἐπιτιμᾶν, ἀποφαίνεσθαι, and πράττειν belong under this rule; εἶναι in both cases belongs under § 15, 2.) Οὐ πλεο-

νεξίας ἕνεκεν ταῦτ' ἔπραξεν, ἀλλὰ τῷ δικαιότερα τοὺς Θηβαίους ἢ ὑμᾶς ἀξιοῦν, he did this not from love of gain, but because of the Thebans making juster demands than you. DEM. Phil. II, 69, 6. *Ἐτειχίσθη δὲ Ἀταλάντη νῆσος, τοῦ μὴ λῃστὰς κακουργεῖν τὴν Εὔβοιαν, in order to prevent pirates from ravaging Euboea.* THUC. II, 32.

REMARK. The Infinitive in this its ordinary use has usually no more reference to *time* than any verbal noun, and the distinction of *tense* therefore disappears, the Present differing from the Aorist only by expressing a *continued* or *repeated* action. An Infinitive which *in itself* has no reference to time may, however, be referred to some particular time, like any other verbal noun, by the verb on which it depends, by some particle like *ὥστε* or *πρίν*, or by some other word in the sentence. Thus *ὥστε* denoting a *purpose* refers the Infinitive to the future: the Infinitive without *ὥστε* expressing a *purpose* is likewise future. After a large class of verbs, as those of *commanding, advising, desiring, asking*, &c., whose signification points to the future, the Infinitive necessarily denotes relative future time. (For an irregular use of the Future Infinitive after such verbs, see § 27, N. 2.) The time denoted by the Infinitive in any of these constructions must be carefully distinguished from that which it denotes in indirect discourse (§ 15, 2), where its tense is fully preserved.

NOTE 1. For a discussion of the Infinitive with the article and a subject, with reference to its time, see Appendix, II.

NOTE 2. *Χράω, ἀναιρέω, θεσπίζω*, and other verbs signifying *to give an oracular response*, are sometimes followed by the Present (as well as the Aorist) Infinitive, where we might expect the Future on the principle of indirect discourse (§ 15, 2, N. 1). These verbs here take the ordinary construction of verbs of *commanding, advising*, and *warning*. E. g.

Λέγεται δὲ Ἀλκμαίωνι τὸν Ἀπόλλω ταύτην τὴν γῆν χρῆσαι οἰκεῖν, it is said that Apollo gave a response to Alcmaeon that he should inhabit this land. THUC. II, 102. The Future is sometimes found. For the Aorist, see § 23, 1, N. 2.

2. Secondly, the Present Infinitive in indirect discourse is used to represent a Present Indicative of the direct discourse, and therefore denotes a continued or repeated action, which is *contemporary* with that of the leading verb, that is, *relatively* present. E. g.

Φησὶ γράφειν, he says that he is writing; ἔφη γράφειν, he said that he was writing (i. e. *he said "I am writing"*); *φήσει γράφειν, he will say that he is* (*then*) *writing. Ἀρρωστεῖν προφασίζεται, he pretends that he is sick. Ἐξώμοσεν ἀρρωστεῖν τουτονί, he took his oath that this man was sick.* DEM. F. L. 379, 15 and 17. *Οὐκ ἔφη αὐτὸς ἀλλ' ἐκεῖνον στρατηγεῖν, he said that not he himself, but Nicias,*

was general, i. e. he said, οὐκ ἐγὼ αὐτὸς ἀλλ' ἐκεῖνος στρατηγεῖ. THUC. IV, 28. For the Present Infinitive with ἄν (not included here), see § 41.

NOTE 1. The Infinitive is said to stand in *indirect discourse*, with its tenses thus corresponding to the same tenses of the Indicative only when it depends upon verbs implying *thought* or *the expression of thought* (*verba sentiendi et declarandi*), and when *also* the thought, as originally conceived, would have been expressed by some tense of the Indicative, which the corresponding tense of the Infinitive can represent. Thus verbs of *commanding*, *wishing*, and others enumerated in § 92, 1, although they may imply thought, yet never introduce an indirect quotation in the sense here intended, as an Infinitive after them never stands for an Indicative, but is merely the ordinary Infinitive used as a verbal noun, without any definite time. See § 73, 1, Remark; where the principle is stated in full, so as to include all the tenses and the Infinitive with ἄν.

NOTE 2. Verbs and expressions signifying *to hope*, *to expect*, *to promise*, and the like, after which the *Future* Infinitive stands regularly in indirect discourse (as representing a Future Indicative of the direct discourse), sometimes take the Present or the Aorist Infinitive. E. g.

Ὡμολόγεις καθ' ἡμᾶς πολιτεύεσθαι, *you agreed to live according to us* (*the laws*). PLAT. Crit. 52 C. Συνέθου πολιτεύεσθαι. Id. 52 D. Προσαγαγὼν ἐγγυητὰς ἦ μὴν πορεύεσθαι, *having giving securities that he would go.* XEN. Cyr. VI, 2, 39. Ἐλπίζει δυνατὸς εἶναι ἄρχειν, *he hopes to be able to rule.* PLAT. Rep. IX, 573 C. (But in HDT. I, 30, ἐλπίζων εἶναι ὀλβιώτατος ἐπειρώτα, means, *he asked, trusting that he was*, εἶναι being a regular Present Infinitive of indirect discourse. So I. 22, ἐλπίζων .... εἶναι καὶ τὸν λεὼν τετρῦσθαι.)

In these cases the Infinitive seems to be used nearly as in § 15, 1, without regard to time. The Greek makes no more distinction than the English between ἐλπίζει τοῦτο ποιεῖν, *he hopes to do this*, and ἐλπίζει τοῦτο ποιήσειν, *he hopes that he shall do this.* Compare φαμὲν τοῦτον ὡμολογηκέναι ταῦτα ποιήσειν with φάσκοντές σε ὡμολογηκέναι πολιτεύεσθαι. PLAT. Crit. 51 E and 52 D. The Future, however, is the regular form (§ 27, N. 3). For the Aorist, see § 23, 2, N. 2.

NOTE 3. Even verbs of *saying* and *thinking*, — as λέγω, when it signifies *to command*, and δοκεῖ, *it seems good*, — may be followed by the ordinary Infinitive of § 15, 1, referring to the future. Εἶπον is very seldom followed by the Infinitive, except when it signifies *to command*. (See § 92, 2, N. 1.) The context must distinguish these cases from indirect quotations. E. g.

Τούτοις ἔλεγον πλεῖν, *I told them to sail.* DEM. F. L. 388, 4. (Τούτους ἔλεγον πλεῖν would mean *I said that they were sailing.*) Εἰπὼν μηδένα παριέναι εἰς τὴν ἀκρόπολιν, *having given orders that no*

one should pass into the citadel. XEN. Hell. V, 2, 29. Δοκεῖ ἡμῖν τοῦτο ποιεῖν, *it pleases us to do this.* (But δοκεῖ μοι ὑμᾶς τοῦτο ποιεῖν means *it seems to me that you are doing this*, by § 15, 2.) Ἔδοξε in the sense *it was resolved*, introducing a resolution or enactment, is followed by the Present or Aorist (not Future) Infinitive.

3. Thirdly, the Present Infinitive belongs also to the *Imperfect*, and is used in indirect discourse to represent an Imperfect Indicative of the direct discourse. It here denotes continued or repeated action which is *past* with reference to the leading verb, thus supplying the want of an Imperfect Infinitive. E. g.

Τίνας οὖν εὐχὰς ὑπολαμβάνετ' εὔχεσθαι τὸν Φίλιππον ὅτ' ἔσπενδεν; *what prayers then do you suppose Philip made when he was pouring the libations?* DEM. F. L. 381, 10. (Here the temporal clause ὅτ' ἔσπενδεν shows the past time denoted by εὔχεσθαι.) Πότερ' οἴεσθε πλέον Φωκέας Θηβαίων ἢ Φίλιππον ὑμῶν κρατεῖν τῷ πολέμῳ; *do you think that the superiority of the Phocians over the Thebans, or that of Philip over you, was the greater in the war* (the war being then past)? DEM. F. L. 387, 6. (Here the direct discourse would be ἐκράτουν and ἐκράτει.) Πῶς γὰρ οἴεσθε δυσχερῶς ἀκούειν Ὀλυνθίους, εἴ τίς τι λέγοι κατὰ Φιλίππου κατ' ἐκείνους τοὺς χρόνους, ὅτ' Ἀνθεμοῦντα αὐτοῖς ἀφίει, κ. τ. λ.; . . . . ἆρα προσδοκᾶν αὐτοὺς τοιαῦτα πείσεσθαι (sc. οἴεσθε); . . . . ἆρ' οἴεσθε, ὅτε τοὺς τυράννους ἐξέβαλλε, (τοὺς Θετταλοὺς) προσδοκᾶν κ. τ. λ.; *for how unwillingly do you think the Olynthians used to hear it, if any one said anything against Philip in those times when he was ceding Anthemus to them, &c.? Do you think they were expecting to suffer such things? Do you think that the Thessalians, when he was expelling the despots, were expecting, &c.?* DEM. Phil. II, p. 70, 25 to p. 71, 12. (The direct discourse here was πῶς . . . . ἤκουον, εἰ . . . . λέγοι; and προσεδόκων;) Καὶ γὰρ τοὺς ἐπὶ τῶν προγόνων ἡμῶν λέγοντας ἀκούω τούτῳ τῷ ἔθει χρῆσθαι, *I hear that they used to follow this custom.* DEM. Ol. III, 34, 17. Τὰ μὲν πρὸ Ἕλληνος οὐδὲ εἶναι ἡ ἐπίκλησις αὕτη (sc. δοκεῖ), *in the times before Hellen this name does not appear to have even existed.* THUC. I, 3. Again, in the same sentence of Thucydides, παρέχεσθαι, *to have furnished.* Μετὰ ταῦτα ἔφη σφᾶς μὲν δειπνεῖν, τὸν δὲ Σωκράτη οὐκ εἰσιέναι· τὸν οὖν Ἀγάθωνα πολλάκις κελεύειν μεταπέμψασθαι τὸν Σωκράτη, ἓ δὲ οὐκ ἐᾶν. PLAT. Symp. 175 C. (He said, ἐδειπνοῦμεν, ὁ δὲ Σ. οὐκ εἰσῄει· ὁ οὖν Ἀ. ἐκέλευεν . . . . ἐγὼ δὲ οὐκ εἴων.) Συντυχεῖν γὰρ (ἔφη) Ἀτρεστίδᾳ παρὰ Φιλίππου πορευομένῳ, καὶ μετ' αὐτοῦ γύναια καὶ παιδάρια βαδίζειν, *for he said that he had met* (Aor.) *Atrestidas coming from Philip, and that there were walking with him*, &c. DEM. F. L. 439, 3. Τοῦτ' ἐγὼ φημι δεῖν ἐμὲ μὴ λαθεῖν, *I say that this ought not to have escaped my notice.* DEM. Cor. 291, 27. (The direct discourse here was τοῦτ' ἔδει ἐμὲ μὴ λαθεῖν. § 49, 2, N. 3.)

For the Imperfect Participle, see § 16, 2.

Remark 1. This use of the Present of the Infinitive as an Imperfect cannot be too carefully distinguished from its ordinary use after past tenses, where we translate it by the Imperfect, as in ἔλεγε τὸ στράτευμα μάχεσθαι, *he said that the army was fighting.* But here μάχεσθαι refers to time *present*, relatively to ἔλεγε; whereas, if it had been used as an Imperfect, it would have referred to time *past* relatively to ἔλεγε, as in ἔλεγε τὸ στράτευμα τῇ προτεραίᾳ μάχεσθαι, *he said that the army had been fighting on the day before.* In the former case the direct discourse was μάχεται, in the latter it was ἐμάχετο. Such an *Imperfect* Infinitive differs from the Aorist in the same construction only by expressing a continued or repeated action (as in the Indicative): it gives, in fact, the only means of representing in the Infinitive what is usually expressed by λέγει ὅτι ἐποίει, *he says that he was doing*, differing from λέγει ὅτι ἐποίησεν, *he says that he did.* (For the rare use of the Present Optative to represent the Imperfect in the same way, see § 70, 2, N. 1, (*b*).) It must be observed, that this construction is never used unless the context makes it certain that the Infinitive represents an Imperfect and not a Present, so that no ambiguity can arise. See the examples.

Remark 2. This important distinction between the ordinary Present Infinitive referring to the past (when it takes its time from a past tense on which it depends), and the same tense used as an Imperfect and referring to the past by its *own* signification, seems to be overlooked by those who would call the former also a case of Imperfect Infinitive. But in the former case ἔφη τοῦτο ποιεῖν is translated *he said that he* WAS *doing this* merely to suit the English idiom, whereas the Greeks used the Present because the time was to be *present* (relatively to ἔφη), the direct discourse being τοῦτο ποιῶ: in the other case, however, ἔφη τοῦτο ποιεῖν τῇ προτεραίᾳ, *he said that he had been doing this the day before*, the Greeks used ποιεῖν as a regular Imperfect (relatively to ἔφη), the direct discourse being τοῦτο ἐποίουν. So in Latin (Cic. Phil. VIII, 10), Q. Scaevolam memoria teneo bello Marsico, cum esset summa senectute, quotidie *facere* omnibus conveniendi potestatem sui. So (Cic. de Off. I, 30), Q. Maximum accepimus facile *celare, tacere, dissimulare, insidiari, praeripere* hostium consilia.

The frequency of such constructions and their principle have been often overlooked, from the fact that they occur only when the context prevents all possible ambiguity.

16. 1. The Present Participle regularly refers to a continued or repeated action, which is *contemporary* with that of the leading verb. E. g.

Τοῦτο ποιοῦσιν νομίζοντες κ. τ. λ., *they do this because they think*, &c. Ἐποίουν νομίζοντες, *they were doing it in the thought*, &c. Ἐποίησαν νομίζοντες, *they did it because they thought*, &c. Ποιή-

σουσιν νομίζοντες, *they will do it in the thought*, &c. Ταῦτ' ἐπράχθη Κόνωνος στρατηγοῦντος, *these things were done when Conon was general.* Isoc. Evag. p. 200 C. § 56. (Στρατηγοῦντος is *present* relatively to ἐπράχθη.) Καὶ τοιαῦτα πράττων τί ἐποίει; *and in doing such things what was he doing?* Dem. Phil. III, 114, 20.

Note. When the Present Participle is used like an ordinary Adjective or Substantive (as in § 108), it occasionally refers to time *absolutely* present, even when the leading verb is not present. This must always be denoted by an adverb like νῦν, or by something else in the context. E. g.

Τὴν νῦν Βοιωτίαν καλουμένην ᾤκησαν, *they settled in the country now called Boeotia.* Thuc. I, 12. Ὁ τοίνυν Φίλιππος ἐξ ἀρχῆς, οὔπω Διοπείθους στρατηγοῦντος, οὐδὲ τῶν ὄντων ἐν Χερρονήσῳ νῦν ἀπεσταλμένων, Σέρρειον καὶ Δορίσκον ἐλάμβανε, *Philip then in the beginning, when Diopeithes was not yet general, and when the soldiers who* ARE NOW *in the Chersonese had not yet been sent out, seized upon Serrium and Doriscus.* Dem. Phil. III, 114, 15. (Here στρατηγοῦντος is present to the time of ἐλάμβανε, while ὄντων is present to the time of speaking.)

2. The Present Participle is also used as an Imperfect, like the Present Infinitive. With the Participle this use is not confined (as it is with the Infinitive) to indirect discourse. E. g.

Οἱ συμπρεσβεύοντες καὶ παρόντες καταμαρτυρήσουσιν, *those who were his colleagues on the embassy and who were present will testify.* Dem. F. L. 381, 5. (Here the embassy is referred to as a well-known event in the past.) Φαίνεται γὰρ ἡ νῦν Ἑλλὰς καλουμένη οὐ πάλαι βεβαίως οἰκουμένη, ἀλλὰ μεταναστάσεις τε οὖσαι τὰ πρότερα, καὶ ῥᾳδίως ἕκαστοι τὴν ἑαυτῶν ἀπολείποντες, i. e. *the following things are evident,* Ἑλλὰς οὐ πάλαι βεβαίως ᾠκεῖτο, ἀλλὰ μεταναστάσεις ἦσαν, καὶ ἕκαστοι τὴν ἑαυτῶν ἀπέλειπον. Thuc. I, 2. Οἶδα τὸν Σωκράτην δεικνύντα τοῖς ξυνοῦσιν ἑαυτὸν καλὸν κἀγαθὸν ὄντα. Οἶδα δὲ κἀκείνω σωφρονοῦντε, ἔστε Σωκράτει συνήστην. Xen. Mem. I, 2, 18. (The direct discourse here was ἐδείκνυ and ἐσωφρονείτην.)

The principles stated in § 15, 3, with Remarks (cf. § 73, 1) in regard to the Present Infinitive used as an Imperfect apply equally to the Participle.

Remark. The rules for the time of the Infinitive and Participle given in this chapter do not include the Infinitive and Participle with ἄν. For these see Chapter III. § 41.

Perfect and Pluperfect.

A. *In the Indicative.*

§ 17. 1. The Perfect represents an action as already finished at the *present* time; as γέγραφα, *I have written* (that is, *my writing is now finished*).

2. The Pluperfect represents an action as already finished at some specified *past* time; as ἐγεγράφειν, *I had written* (that is, *my writing was finished at some specified past time*).

Note 1. The consideration that the Perfect, although it implies the performance of the action in past time, yet *states* only that it *stands completed* at the *present* time, will explain why the Perfect is classed with the Present and Future among the *primary* tenses, that is, the tenses of *present or future time.*

Note 2. The Perfect Indicative and the Pluperfect may be expressed by the Perfect Participle with the Present or Imperfect of εἰμί. Here, however, each part of the compound generally retains its own signification, so that this form expresses more fully the continuance of the *result* of the action down to the *present* time (in the case of the Perfect), and down to the *past* time referred to (in the case of the Pluperfect). E. g.

Πεποιηκὼς ἐστιν (or ἦν), *he is* (or *was*) *in the condition of having done,—he has done (or had done).* Ἐμοῦ οἱ νόμοι οὐ μόνον ἀπεγνωκότες εἰσὶ μὴ ἀδικεῖν, ἀλλὰ καὶ κεκελευκότες ταύτην τὴν δίκην λαμβάνειν, *it is the laws which have not only acquitted me of injustice, but have commanded me to inflict this punishment.* Lys. de Morte Erat. p. 95, 4. § 34. Οὐρανὸς γεγονὼς ἐστί τε καὶ ἔτ' ἔσται, *heaven has been formed (and still exists), and will still continue.* Plat. Tim. 31 B.

Remark. The latter part of Note 2 of course does not apply to cases where the compound form is the only one in use, as in the third person plural of the Perfect and Pluperfect Passive and Middle of mute and liquid verbs.

On the other hand, the simple form very often implies the continuance of the result of the action down to the present time, or down to a specified past time; but not so distinctly as the compound form, and *not necessarily.* (See the last two examples.) E. g.

Ἐπιμελῶς οἱ θεοὶ ὧν οἱ ἄνθρωποι δέονται κατεσκευάκασιν, *the Gods have carefully provided what men need.* Xen. Mem. IV, 3, 3. Τῶν ποιητῶν τινες ὑποθήκας καταλελοίπασιν, *some of the poets have left us maxims.* Isoc. Nicocl. p. 15 B. § 3. Ἀκήκοα μὲν τοὔνομα,

μνημονεύω δ' οὔ, *I have heard the name, but I do not remember it.* PLAT. Theaet. 144 B. Ἅ σοι τύχη κέχρηκε, ταῦτ' ἀφείλετο, *Fortune has taken back what she has lent you.* MENAND. Frag. Incert. No. 41.

NOTE 3. The Perfect of many verbs has the signification of a Present, which is usually explained by the peculiar meaning of these verbs. Thus θνήσκειν, *to die*, τεθνηκέναι, *to be dead;* καλεῖν, *to call*, κεκλῆσθαι, *to be called or named;* γίγνεσθαι, *to become*, γεγονέναι, *to be;* μιμνήσκειν, *to remind*, μεμνῆσθαι, *to remember;* οἶδα (novi), *I know;* &c.

The Pluperfect of such verbs has the signification of the Imperfect; as οἶδα, *I know*, ᾔδειν, *I knew*. (§ 29, N. 5.)

NOTE 4. In Homer and Herodotus the Pluperfect is sometimes found in nearly the same sense as the Aorist. E. g.

Βεβλήκει γλουτὸν κατὰ δεξιόν. Il. V, 66. (Here two Aorists follow, referring to the same time as βεβλήκει.) Ταῦτα ὡς ἐπύθοντο, ὡρμέατο βοηθέειν, *when they heard this, they started to carry aid.* HDT. IX, 61. Ἄλλοι δὲ ἡγεμόνας ἔχοντες ὡρμέατο ἐπὶ τὸ ἱρόν. HDT VIII, 35.

NOTE 5. In epistles, the Perfect and Aorist are sometimes used where we might expect the Present, the writer transferring himself to the time of the reader. E. g.

Ἀπέσταλκά σοι τόνδε τὸν λόγον, *I send you this speech.* ISOC. Demon. § 2. Μετ' Ἀρταβάζου, ὅν σοι ἔπεμψα, πράσσε. THUC. I, 129. (Here ὃν ἔπεμψα refers to the man who was to carry the letter.) So *scripsi* in Latin.

NOTE 6. The perfect sometimes refers to the future, to denote the certainty or likelihood that an action will immediately take place, in a sense similar to that of the Present (§ 10, N. 7), but with more emphasis, as the change in time is greater. E. g.

Ὥστ' εἴ με τόξων ἐγκρατὴς αἰσθήσεται, ὄλωλα, *I shall perish at once.* SOPH. Phil. 75. Κἂν τοῦτο νικῶμεν, πάνθ' ἡμῖν πεποίηται. XEN. An. I, 8, 12. So *perii* in Latin.

The Pluperfect can express the same certainty or likelihood transferred to the past.

B. *Perfect in the Dependent Moods.*

§ **18.** As the Perfect Indicative represents an act as finished at the *present* time, so the Perfect of any of the dependent moods represents an act as *finished* at the time (present, past, or future) at which the Present of that mood would represent it as *going on*.

1. The Perfect Subjunctive and Optative are very often expressed in the active, and almost always in the passive and middle, by the Perfect Participle with ὦ and εἴην; and can always be resolved into these. Their time, therefore, in each case, can be seen by applying the principles stated in §§ 12 and 13 to the ὦ or εἴην. Where the Present would denote *future* time, the Perfect denotes *future-perfect* time. E. g.

Τὸ χρόνον γεγενῆσθαι πολὺν δέδοικα μή τινα λήθην ὑμῖν πεποιήκῃ, *I fear lest the fact that a long time has passed may (when you come to decide the case) prove to have caused in you some forgetfulness* DEM. F. L. 342, 10. (Μὴ ποιῇ would mean *lest it may cause*, the time being the same as before.) Χρὴ αὐτὰ [ἃ τελευτήσαντα ἑκάτερον περιμένει] ἀκοῦσαι, ἵνα τελέως ἑκάτερος αὐτῶν ἀπειλήφῃ τὰ ὀφειλόμενα, *we must hear what awaits each of them after death, that (when we have finished) each may have fully received his deserts.* PLAT. Rep. X, 614 A. Τοὺς μὲν ἄλλους, κἂν δεδωκότες ὦσιν εὐθύνας, τὴν ἀειλογίαν ὁρῶ προτεινομένους, *I see that other men, even if they have already given their accounts*, — i. e. *even if they are (in the state of) persons who have given their accounts, — always offer a perpetual reckoning.* DEM. F.L. 341, 14. Ἀνδρεῖόν γε πάνυ νομίζομεν, ὃς ἂν πεπλήγῃ πατέρα, *we always consider one who has beaten his father very manly.* ARIST. Av. 1350. Νόμον θήσειν μηδενὶ τῶν Ἑλλήνων ὑμᾶς βοηθεῖν ὃς ἂν μὴ πρότερος βεβοηθηκὼς ὑμῖν ᾖ, i. e. *to assist no one who shall not previously have assisted you.* DEM. F. L. 345, 28. (Ὃς ἂν μὴ πρότερος βοηθῇ would mean *who shall not previously assist you.* The Aorist βοηθήσῃ would differ very little from the Perfect. See § 20, N. 2.)

Ἔδεισαν μὴ λύσσα ἡμῖν ἐμπεπτώκοι, *they feared lest madness might prove to have fallen upon us.* XEN. An. V, 7, 26. (Μὴ ἐμπίπτοι would mean *lest it might fall upon us.*) Πῶς οὐκ ἂν οἰκτρότατα πάντων ἐγὼ πεπονθὼς εἴην, εἰ ἐμὲ ψηφίσαιντο εἶναι ξένον; *how should I not have suffered the most pitiable of all things, if they should vote me to be an alien?* DEM. Eubul. 1312, 17. (This could have been expressed, with a very slight difference in meaning, πῶς οὐ . . . . πεπονθὼς ἔσομαι, Fut. Perf., ἐὰν ψηφίσωνται; *how shall I not have suffered*, &c.) Εἰ ὁτιοῦν πεπονθὼς ἑκάτερος ἡμῶν εἴη, οὐ καὶ ἀμφότεροι ἂν τοῦτο πεπόνθοιμεν; *if each of us should have suffered anything whatsoever, would not both of us have suffered it?* PLAT. Hipp. M. 301 A. Οὐκ ἂν διὰ τοῦτό γ' εἶεν οὐκ εὐθὺς δεδωκότες, *this, at least, cannot be the reason why they did not pay it at once*; i. e. *they would not (on inquiry) prove to have not paid it on this account.* DEM. Onet. I, 867, 1. So SOPH. Oed. T. 840. Ἔλεγε ὅσα ἀγαθὰ Κῦρος Πέρσας πεποιήκοι, *he told how many services Cyrus had done the Persians.* HDT. III, 75. (Πεποιήκοι here represents πεποίηκε of the direct discourse.) Οὗτοι ἔλεγον ὡς πεντακόσιοι αὐτοῖς εἴησαν ἐκ τοῦ Πειραιῶς δεδεκασμένοι. LYS. in Philocr. p. 182, § 12. (Here the direct discourse was πεντακόσιοί εἰσιν δεδεκασμένοι.)

NOTE. The Perfect Subjunctive in protasis (§ 50, 1) corresponds exactly to the Latin Future Perfect Indicative; but the Greek seldom uses this cumbrous Perfect, preferring the less precise Aorist (§ 20, N. 2). The Perfect Optative, in both protasis and apodosis, corresponds to the Latin Perfect Subjunctive, but is seldom used. The Perfect Optative can seldom be accurately expressed in English. For when we use the English forms *would have suffered* and *should have suffered* to translate the Perfect Optative, these are merely vaguer expressions for *will* and *shall have suffered.* (See the examples above.) *I should have suffered* is commonly past in English, being equivalent to ἔπαθον ἄν; but here it is future, and is therefore liable to be misunderstood. There is no more reference to past time, however, in the Perfect Optative with ἄν, than there is in the Future Perfect Indicative in such expressions as μάτην ἐμοὶ κεκλαύσεται, *I shall have had my whipping for nothing* (referring to one received in his boyhood); ARIST. Nub. 1436.

2. The Perfect Imperative may express a command that something just done or about to be done shall be *decisive* and *final.* It is thus equivalent to the Perfect Participle with the Imperative of εἰμί. E. g.

Ταῦτα μὲν δὴ ταύτῃ εἰρήσθω, *let so much have been thus said*, i. e *let what has been thus said be sufficient.* PLAT. Crat. 401 D. But ὅμως δὲ εἰρήσθω ὅτι, κ. τ. λ., *still let as much as this (which follows) be said (once for all), that,* &c. PLAT. Rep. X, 607 C. Περὶ τῶν ἰδίων ταῦτά μοι προειρήσθω, *let this have been said (once for all) by way of introduction.* ISOC. Paneg. p. 43 D. § 14. Ταῦτα πεπαίσθω τε ὑμῖν, καὶ ἴσως ἱκανῶς ἔχει, *let this be the end of the play,* &c. PLAT. Euthyd. 278 D. Τετάχθω ἡμῖν κατὰ δημοκρατίαν ὁ τοιοῦτος ἀνήρ, *let such a man remain where we have placed him,* &c. PLAT. Rep. VIII, 561 E. Ἀπειργάσθω δὴ ἡμῖν αὕτη ἡ πολιτεία, *let now this be a sufficient description of this form of government.* Id. 553 A. Μέχρι τοῦδε ὡρίσθω ὑμῶν ἡ βραδυτής, *at this point let the limit of your sluggishness be fixed.* THUC. I, 71.

This use seems to be confined to the *third person singular* of the passive and middle. The third person plural in the same sense could be expressed by the Perfect Participle with the Imperative of εἰμί, as in PLAT. Rep. VI, 502 A: οὗτοι τοίνυν τοῦτο πεπεισμένοι ἔστων, *grant then that these have been persuaded of this.*

NOTE 1. On this principle the Perfect Imperative is used in mathematical language, to imply that something is to be considered as proved or assumed *once for all*, or that lines drawn or points fixed are to remain as data for a following demonstration. E. g.

Εἰλήφθω ἐπὶ τῆς ΑΒ τυχὸν σημεῖον τὸ Δ, καὶ ἀφῃρήσθω ἀπὸ τῆς ΑΓ τῇ ΑΔ ἴση ἡ ΑΕ, *let any point* Δ *be (assumed as) taken in the line* AB, *and* AE *equal to* AΔ *as cut off from* AΓ EUCL. I, Pr. 9.

NOTE 2. The Perfect Imperative of the *second* person is rare; when it is used, it seems to be a little more emphatic than the Present or Aorist. E. g.

Ἠὲ σὺ τόνδε δέδεξο. Il. V, 228. Μὴ πεφόβησθε. THUC. VI, 17. Μόνον σὺ ἡμῖν πιστὰ θεῶν πεποίησο καὶ δεξιὰν δός, *only make us (immediately and once for all) solemn pledges and give the right hand.* XEN. Cyr. IV, 2, 7. Πέπαυσο, *stop! not another word!* DEM. Timoc. 721, 6.

NOTE 3. In verbs whose Perfect has the force of a Present (§ 17, N. 3) the Perfect Imperative is the ordinary form, as μέμνησο, κεκλήσθω, ἑστάτω, τεθνάτω, ἴστω. The Perfect Imperative *active* seems to have been used only in such verbs. Occasionally we find the periphrastic form with the Participle and εἰμί, as ἔστω ξυμβεβηκυῖα. PLAT. Leg. V, 736 B.

3. (*a.*) The Perfect Infinitive in indirect discourse represents a Perfect Indicative of the direct discourse, and therefore denotes an action which is *finished* at the time of the leading verb. E. g.

Φησὶ τοῦτο πεπραχέναι, *he says that he has done this*; ἔφη τοῦτο πεπραχέναι, *he said that he had done this*; φήσει τοῦτο πεπραχέναι, *he will say that he has done this* (the direct discourse in each case being πέπραχα). Ἔφη χρήμαθ᾽ ἑαυτῷ τοὺς Θηβαίους ἐπικεκηρυχέναι, *he said that the Thebans had offered a reward for his seizure.* DEM. F. L. 347, 26. In ARIST. Nub. 1277, προσκεκλῆσθαί μοι δοκεῖς (according to Mss. Rav. & Ven.), *you seem to me to be sure to be summoned to court (to be as good as already summoned)*, the Infinitive represents a Perfect Indicative referring to the future (§ 17, N. 6). So κεκωλῦσθαι ἐδόκει. THUC. II, 8.

(*b.*) In other constructions the Perfect Infinitive represents an act as *finished* at the time at which the Present in the same construction would represent it as *going on* (§ 15, 1). E. g.

Οὐ βουλεύεσθαι ἔτι ὥρα, ἀλλὰ βεβουλεῦσθαι· τῆς γὰρ ἐπιούσης νυκτὸς πάντα ταῦτα δεῖ πεπρᾶχθαι, *it is no longer time to be deliberating, but (it is time) to have finished deliberating; for all this must be done (and finished) within the coming night.* PLAT. Crit. 46 A. Καὶ μὴν περὶ ὧν γε προσετάξατε . . . . προσήκει διῳκηκέναι, *and it is his duty to have attended (during his absence) to the business about which you gave him instructions.* DEM. F. L. 342, 28. (This refers to an ambassador presenting his accounts on his return.) Ξυνετύγχανε πολλαχοῦ διὰ τὴν στενοχωρίαν τὰ μὲν ἄλλοις ἐμβεβληκέναι τὰ δ᾽ αὐτοὺς ἐμβεβλῆσθαι, δύο τε περὶ μίαν . . . . ξυνηρτῆσθαι, *it often befell them to have made an attack on one side and (at the same time) to have been attacked themselves on the*

other, &c. THUC. VII, 70. Ἀνάγκη γὰρ τὰ μὲν μέγιστ' αὐτῶν ἤδη κατακεχρῆσθαι μικρὰ δέ τινα παραλελεῖφθαι, *for it must be that the most important subjects have been used up, and that only unimportant ones have been left.* ISOC. Pan. p. 55 D. § 74. Οὐκ ἤθελον ἐμβαίνειν διὰ τὸ καταπεπλῆχθαι τῇ ἥσσῃ, *they were unwilling to embark on account of having been terrified by the defeat.* THUC. VII, 72. Τὸ γὰρ πολλὰ ἀπολωλεκέναι κατὰ τὸν πόλεμον τῆς ἡμετέρας ἀμελείας ἄν τις θείη δικαίως, τὸ δὲ μήτε πάλαι τοῦτο πεπονθέναι πεφηνέναι τέ τινα ἡμῖν συμμαχίαν τούτων ἀντίρροπον, τῆς παρ' ἐκείνων εὐνοίας εὐεργέτημ' ἂν ἔγωγε θείην, *for our having lost many things during the war any one might justly charge upon our neglect; but our never having suffered this before and the fact that an alliance has now appeared to us to make up for these losses I should consider a benefaction,* &c. DEM. Ol. I, 12, 3. (Compare γεγενῆσθαι in the first example under § 18, 1.) Ἔφθασαν παροικοδομήσαντες, ὥστε μηκέτι μήτε αὐτοὶ κωλύεσθαι ὑπ' αὐτῶν, ἐκείνους τε καὶ παντάπασιν ἀπεστερηκέναι . . . . . σφᾶς ἀποτειχίσαι, i. e. *they carried their own wall beyond that of the Athenians, so as no longer to be themselves interfered with by them, and so as to have effectually prevented them,* &c. THUC. VII, 6. Ἐπεμελήθη καὶ τῶν λοιπῶν, ὥστε τῶν παρόντων τοῖς ἀνθρώποις ἀγαθῶν μηδὲν μὲν ἄνευ τῆς πόλεως εἶναι, τὰ δὲ πλεῖστα διὰ ταύτην γεγενῆσθαι. ISOC. Pan. p. 48 B. § 38. Τοιαῦτα καὶ τοσαῦτα κατεσκεύασαν ἡμῖν, ὥστε μηδενὶ τῶν ἐπιγιγνομένων ὑπερβολὴν λελεῖφθαι, *they made such and so great acquisitions as to have no possibility of surpassing them left to any one who should come after them.* DEM. Ol. III, 35, 18. Δίδομεν αὐτοῖς προῖκα συγκεκόφθαι, *we allow them to have cut us up for nothing* (i. e. *we make no account of their having done so*). ARIST. Nub. 1426.

NOTE. The Perfect Infinitive is sometimes used like the Perfect Imperative (§ 18, 2), signifying that the action is to be *decisive* and *permanent*, and sometimes it seems to be merely more emphatic than the Present or Aorist Infinitive. E. g.

Εἶπον τὴν θύραν κεκλεῖσθαι, *they ordered that the door should be shut and remain so.* XEN. Hell. V, 4, 7. Βουλόμενος ἀγῶνι καὶ δικαστηρίῳ μοι διωρίσθαι παρ' ὑμῖν ὅτι τἀναντία ἐμοὶ καὶ τούτοις πέπρακται, i. e. *wishing to have it definitely and once for all settled in your minds.* DEM. F. L. 410, 28. Θελούσας πρὸς πύλαις πεπτωκέναι, *eager to fall before the gates.* AESCH. Sept. 462. Ἤλαυνεν ἐπὶ τοὺς Μένωνος, ὥστ' ἐκείνους ἐκπεπλῆχθαι καὶ τρέχειν ἐπὶ τὰ ὅπλα, *he marched against the soldiers of Menon, so that they were (once for all) thoroughly frightened and ran to arms.* XEN. An. I, 5, 13. (Here ἐκπεπλῆχθαι is merely more emphatic than the Present would have been.)

REMARK. The Perfect Infinitive belongs also to the Pluperfect, and is occasionally used to represent that tense in indirect discourse. This occurs chiefly (perhaps only) when the Infinitive is modified by ἄν. See the first example under § 41, 2.

4. The Perfect Participle in all its uses refers to an

action as already *finished* at the time of the leading verb. E g.

Ἐπαινοῦσι τοὺς εἰρηκότας, *they praise those who have spoken.* Ἐπῄνεσαν τοὺς εἰρηκότας, *they praised those who had spoken.* Ἐπαινέσουσι τοὺς εἰρηκότας, *they will praise those who have (then) spoken.* Ἐπέδειξα οὐδὲν ἀληθὲς ἀπηγγελκότα (Αἰσχίνην), *I showed that Aeschines had announced nothing that was true* (i. e. *I showed,* οὐδὲν ἀληθὲς ἀπήγγελκεν). DEM. F. L. 396, 30.

AORIST.

A. *In the Indicative.*

§ 19. The Aorist Indicative expresses the simple *momentary occurrence* of an action in past time; as ἔγραψα, *I wrote.*

This fundamental idea of *simple occurrence* remains the essential characteristic of the Aorist through all the dependent moods, however indefinite they may be in regard to time.

NOTE 1. The Aorist of verbs which denote a *state* or *condition* generally expresses the *entrance into* that state or condition. E. g.

Βασιλεύω, *I am king,* ἐβασίλευσα, *I became king;* ἄρχω, *I hold office,* ἦρξα, *I obtained office;* πλουτῶ, ἐπλούτησα, *I became rich.* Τῇ ἀληθείᾳ συνῴκει καὶ οὐδέπω ἀπολέλοιπεν· . . . . . ἀλλὰ παρὰ ζῶντος Τιμοκράτους ἐκείνῳ συνῴκησε, *she was his wife in good faith, and has not even yet been divorced; . . . . . but she went to live with him,* &c. DEM. Onet. I, 873, 8.

NOTE 2. The Aorist differs from the Imperfect by denoting the momentary occurrence of an action or state, while the Imperfect denotes a continuance or repetition of the same action or state. This is especially obvious in the verbs mentioned in Note 1, as ἐβασίλευον, ἦρχον, ἐπλούτουν, *I was king, held office, was rich.* (See especially the last example under N. 1.) The Aorist is therefore the tense most common in narration, the Imperfect in description. The Aorist may sometimes refer to a series of repetitions; but it refers to them *collectively,* as a single whole, while the Imperfect refers to them *separately,* as individuals. So the Aorist may even refer to a continued action, if (*as a whole*) it is viewed as a *single event* in past time. E. g.

Ἐγὼ δὲ ἦλθον, εἶδον, ἐνίκησα, *I came, I saw, I conquered* (Veni, vidi, vici) APP. Bell. Civ. II, 91. So ἐβασίλευσε δέκα

ἔτη may be used to mean *he had a reign of ten years* (which is now viewed as a single past event); whereas ἐβασίλευε δέκα ἔτη would mean *he continued to reign ten years.*

NOTE 3. The distinction between the Imperfect and Aorist was sometimes neglected, especially by the older writers. See § 11, Note 5.

NOTE 4. (*a.*) The Aorist is sometimes found where we should expect the Perfect or the Pluperfect; the action being simply referred to the past, without the more exact specification afforded by the Perfect and Pluperfect. E. g.

Τῶν οἰκετῶν οὐδένα κατέλιπεν, ἀλλ' ἅπαντα πέπρακεν. AESCHIN. Timarch. § 99. Ἐτράποντο ἐς τὸν Πάνορμον, ὅθενπερ ἀνηγάγοντο, *they turned towards Panormus, whence they had set sail.* THUC. II, 92. Κῦρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησεν, *of which he had once made him satrap.* XEN. An. I, 1, 2.

(*b.*) Especially the Aorist is generally used, even where we should expect the Pluperfect, after particles of time like ἐπεί, ἐπειδή, ὡς (*when*), ὅτε, ἕως, πρίν, &c. E. g.

Ἐπειδὴ ἐτελεύτησε Δαρεῖος καὶ κατέστη Ἀρταξέρξης, *after Darius had died and Artaxerxes had become established.* XEN. An. I, 1, 3. Οὐ πρόσθεν ἐξενεγκεῖν ἐτόλμησαν πρὸς ἡμᾶς πόλεμον, πρὶν τοὺς στρατηγοὺς ἡμῶν συνέλαβον, *before they had seized our generals.* XEN. An. III, 2, 29. Οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο, *when they had entered.* Il. I, 432. So in Latin, postquam venit, *after he had come.*

NOTE 5. The Aorist is sometimes used in colloquial language by the poets (especially the dramatists), when a momentary action, which *is just taking place*, is to be expressed as if it had already happened. E. g.

Ἐπῄνεσ' ἔργον καὶ πρόνοιαν ἣν ἔθου, *I must approve your act*, &c. SOPH. Aj. 536. Ἥσθην ἀπειλαῖς, ἐγέλασα ψολοκομπίαις, *I am amused by your threats, I cannot help laughing*, &c. ARIST. Eq. 696.

NOTE 6. The Aorist sometimes refers vividly to the future, like the Present or Perfect (§ 10, N. 7; § 17, N. 6); as ἀπωλόμην εἴ με λείψεις, *I perish if you leave me*, EUR. Alc. 386.

So in questions with τί οὐ expressing surprise that something is not already done, and implying an exhortation to do it; as τί οὖν οὐ διηγήσω; *why then do you not tell us the story?* PLAT. Prot. 310 A. See also τί οὖν οὐκ ἐκαλέσαμεν; Prot. 317 D.

B. *Aorist in the Dependent Moods.*

REMARK. **The Aorist of the dependent moods differs from the Present as is explained in the Remark before § 12.**

§ 20. The Aorist Subjunctive denotes a *single* or *momentary* action, the time of which is determined by the rules that apply to the time of the Present Subjunctive, § 12: —

That is, in clauses denoting a *purpose* or *object*, after ἵνα, μή, &c., it refers to time *future* relatively to the leading verb; in conditional sentences (including conditional relative and temporal sentences), — in ordinary protasis (§ 50, 1), the Subjunctive refers to the *future;* in general suppositions after verbs of present time (§ 51), it refers to indefinite time represented as *present.* In independent sentences it refers to the *future.* E. g.

Δέδοικα μὴ ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ, *I fear lest we may forget the road home.* XEN. An. III, 2, 25. Διανοεῖται τὴν γέφυραν λῦσαι, ὡς μὴ διαβῆτε ἀλλ' ἀποληφθῆτε, *he intends to destroy the bridge, that you may not pass over but be caught.* Id. II, 4, 17. Ἢν τὴν εἰρήνην ποιησώμεθα, μετὰ πολλῆς ἀσφαλείας τὴν πόλιν οἰκήσομεν, *if we shall make the peace,* &c. ISOC. Pac. p. 163 A. § 20. Ὡς ἂν εἴπω πειθώμεθα, *let us obey as I shall direct.* Il. IX, 704. Ἢν ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θνήσκειν, *if death comes near (the moment that death comes near), no one wants to die.* EUR. Alc. 671. Ὃν μὲν ἂν ἴδῃ ἀγνῶτα (sc. ὁ κύων), χαλεπαίνει· ὃν δ' ἂν γνώριμον (sc. ἴδῃ), ἀσπάζεται, i. e. *whomsoever the dog sees (at any time).* PLAT. Rep. II, 376 A. Ἀναλογισώμεθα τὰ ὡμολογημένα ἡμῖν, *let us enumerate the points which have been conceded by us.* PLAT. Prot. 332 D. Μηδὲν φοβηθῇς, *fear not (in this case).* (But μηδὲν φοβοῦ, *be not timid.*) Τί ποιήσω; *what shall I do (in a single case)?* (But τί ποιῶ; *what shall I do (generally)?*) Οὐ μὴ τοῦτο εἴπῃς, *you will not say this.* Οὐ μὴ γένηται, *it will not happen.* So in the Homeric οὐδὲ ἴδωμαι, *nor shall I ever see.*

See other examples under the rules in Chapter IV.

NOTE 1. When the Aorist Subjunctive depends on ἐπειδάν (ἐπάν, ἐπήν), *after that,* it is referred by the meaning of the particle to a moment of time that *precedes* the action of the leading verb, so that ἐπειδὰν τοῦτο ἴδω, ἐλεύσομαι means *after I shall have seen this, I will come;* and ἐπειδὰν τοῦτο ἴδω, ἀπέρχομαι, *after I have seen this, I (always) depart.* In such cases it is to be translated by our *Future Perfect,* when the leading verb is future; and by our *Perfect,* when the leading verb denotes a *general truth* and is translated by the Present. As the Subjunctive in this construction can never depend

upon a verb expressing simply *present* time, it is obvious that it can never refer to time absolutely *past:* we use the *Perfect* Indicative in translating such Aorists after verbs expressing general truths, merely because we use the *Present* in translating the leading verb, although that is properly not merely *present*, but *general* in its time.

In like manner, after ἕως, πρίν, and other particles signifying *until, before that*, and even after the relative pronoun or ἐάν, the Aorist Subjunctive may be translated by our Future Perfect or Perfect, when the context shows that it refers to a moment of time *preceding* that of the leading verb. E. g.

Χρὴ δέ, ὅταν μὲν τιθῆσθε τοὺς νόμους, ὁποῖοί τινές εἰσιν σκοπεῖν, ἐπειδὰν δὲ θῆσθε, φυλάττειν καὶ χρῆσθαι, *while you are enacting laws, you must look to see of what kind they are; but after you have enacted them, you must guard and use them.* DEM. Mid. 525, 11 (Here the Present τιθῆσθε after ὅταν, *while*, refers to an action continuing through the time of the leading verb; but θῆσθε after ἐπειδάν, *after that*, refers to time *past* relatively to the leading verb.) Ταῦτα, ἐπειδὰν περὶ τοῦ γένους εἴπω, τότε, ἂν βούλησθε ἀκούειν, ἐρῶ, *when I shall have spoken about my birth, then, if you desire to hear, I will speak of these things.* DEM. Eubul. 1303, 25. (Here the Aorist εἴπω, though absolutely future, denotes time *past* with reference to ἐρῶ.) Ἐπειδὰν διαπράξωμαι ἃ δέομαι, ἥξω, *when I shall have accomplished what I desire, I will come.* XEN. An. II, 3, 29. Ἐπειδὰν δὲ κρύψωσι γῇ, ἀνὴρ ᾑρημένος ὑπὸ τῆς πόλεως λέγει ἐπ' αὐτοῖς ἔπαινον τὸν πρέποντα, *when they have covered them with earth*, &c. THUC. II, 34. Ἕως ἂν σώζηται τὸ σκάφος, τότε χρὴ προθύμους εἶναι· ἐπειδὰν δὲ ἡ θάλαττα ὑπέρσχῃ, μάταιος ἡ σπουδή, *as long as it remains in safety* (Present); — *but the moment that the sea has overwhelmed it* (Aorist). DEM. Phil. III, 128, 22. Ἕως ἂν ἐκμάθῃς, ἔχ' ἐλπίδα, *until you have learnt fully, have hope.* SOPH. O. T. 834. Μία δὲ κλίνη κενὴ φέρεται τῶν ἀφανῶν, οἳ ἂν μὴ εὑρεθῶσιν ἐς ἀναίρεσιν, *and one bier is always carried empty, in honor of the missing, whose bodies have not been found.* THUC. II, 34. Τίς διανοεῖται, ἃ ἂν ἄλλοι τῇ ἀρετῇ καταπράξωσι, τούτων ἰσομοιρεῖν; *who ever thinks of having an equal share in those things which others by their valor have acquired?* XEN. Cyr. II, 3, 5. Πάνθ' ὅσ' ἂν ἐκ πολέμου γιγνομένης εἰρήνης προεθῇ, ταῦτα τοῖς ἀμελήσασιν ἀπόλλυται, *all things which are* (or *have been*) *abandoned when peace is made are always lost to those who abandoned them.* DEM. F. L. 388, 9. Ἢν δ' ἄρα καί του πείρᾳ σφαλῶσιν, ἀντελπίσαντες ἄλλα ἐπλήρωσαν τὴν χρείαν, *if they have been disappointed in anything, they always supply the deficiency*, &c. THUC. I, 70. (See § 30, 1.) Οὐχὶ παύσομαι, πρὶν ἄν σε τῶν σῶν κύριον στήσω τέκνων, *I will not cease before I have (shall have) made you master of your children.* SOPH. O. C

1040. Μὴ στέναζε πρὶν μάθῃς, *do not groan until you have heard.* SOPH. Phil. 917.

NOTE 2. The use of the Aorist Subjunctive mentioned in Note 1 sometimes seems to approach very near to that of the Perfect Subjunctive (§ 18, 1); and we often translate both by the same tense in English. But with the Perfect, the idea of an action *completed* at the time referred to is expressed by the tense of the verb, without aid from any particle or from the context; with the Aorist, the idea of relative past time can come *only* from the particle or the context. (See § 18, 1, Note.) E. g.

Ὃν μὲν ἂν ἴδῃ ἀγνῶτα (ὁ κύων), χαλεπαίνει· ὃν δ' ἂν γνώριμον (ἴδῃ), ἀσπάζεται, κἂν μηδὲν πώποτε ὑπ' αὐτοῦ ἀγαθὸν πεπόνθῃ, *whomsoever he sees whom he knows, he fawns upon, even if he has hitherto received no kindness from him.* PLAT. Rep. II, 376 A. Compare this with ἐὰν ἀγαθόν τι πάθῃ ὑπό τινος, ἀσπάζεται, *if he ever happens to receive any kindness from any one, he always fawns upon him;* and ἐπειδὰν ἀγαθόν τι πάθῃ, ἀσπάζεται, *after he has received any kindness, he always fawns upon him.* See examples under § 18, 1.

§ 21. 1. The Aorist Optative, when it is not in indirect discourse, denotes a *single* or *momentary* action, the time of which is determined by the rules that apply to the time of the Present Optative, § 13, 1: —

That is, in clauses denoting a *purpose* or *object*, after ἵνα, ὅπως, μή, &c., it refers to time *future* relatively to the leading verb; in conditional sentences (including conditional relative and temporal sentences), — in ordinary protasis (§ 50, 2), the Optative refers to the *future* (only more vaguely than the Subjunctive); in general suppositions after verbs of past time (§ 51), it refers to indefinite *past* time. In independent sentences it refers to the *future.* E. g.

Φίλιππος ἐν φόβῳ ἦν μὴ ἐκφύγοι τὰ πράγματα αὐτόν, *Philip was in fear lest the control of affairs might escape him.* DEM. Cor. 236, 19. Εἰ ἔλθοι, πάντ' ἂν ἴδοι, *if he should go, he would see all.* Εἰ ἔλθοι, πάνθ' ἑώρα, *if ever (whenever) he went, he (always) saw all.* Οὐδ' εἰ πάντες ἔλθοιεν Πέρσαι, πλήθει γε οὐχ ὑπερβαλοίμεθ' ἂν τοὺς πολεμίους, *not even if all the Persians should come, should we surpass the enemy in numbers.* XEN. Cyr. II, 1, 8. Ὅτε ἔξω τοῦ δεινοῦ γένοιντο, καὶ ἐξείη πρὸς ἄλλους ἄρχοντας ἀπιέναι, πολλοὶ αὐτὸν ἀπέλειπον, *but when they were come out of danger and it was in their power* (Present) *to go to other commanders, (in all such cases) many left him.* XEN. An. II, 6, 12. Ἄνευ γὰρ ἀρχόντων οὐδὲν ἂν οὔτε καλὸν

οὔτε ἀγαθὸν γένοιτο, *nothing could be done*, &c. XEN. An. III, 1 38. Οὐκ οἶδα ὅ τι ἂν τις χρήσαιτο αὐτοῖς, *I do not know what use any one could make of them.* XEN. An. III, 1, 40. Εἴθε σὺ τοιοῦτος ὢν φίλος ἡμῖν γένοιο, *may you become a friend to us.* XEN. Hell. IV, 1, 38. Μὴ γένοιτο, *may it not happen.*

See other examples under the rules in Chapter IV.

NOTE. When the Aorist Optative depends upon ἐπειδή or ἐπεί, *after that*, it is referred by the meaning of the particle to a moment of time preceding that of the leading verb, like the Aorist Subjunctive in § 20, N. 1, so that ἐπειδὴ ἴδοι, ἀπήρχετο means *after he had seen, he (always) went away.* This gives the Aorist in translation the force of a Pluperfect. So after ἕως, *until*, and in the other cases mentioned in § 20, N. 1. E. g.

Οὓς μὲν ἴδοι εὐτάκτως ἰόντας, τίνες τε εἶεν ἠρώτα, καὶ ἐπεὶ πύθοιτο, ἐπῄνει, *he asked any whom he saw marching in good order, who they were; and after he had ascertained, he praised them.* XEN. Cyr. V, 3, 55. Περιεμένομεν ἑκάστοτε ἕως ἀνοιχθείη τὸ δεσμωτήριον· ἐπειδὴ δὲ ἀνοιχθείη, εἰσῄειμεν παρὰ τὸν Σωκράτη, *we waited each morning until the prison was opened* (or *had been opened*); *and after it was opened, we went in to Socrates.* PLAT. Phaed. 59 D. Οὐδαμόθεν ἀφίεσαν, πρὶν παραθεῖεν αὐτοῖς ἄριστον, *before they had placed breakfast before them.* XEN. An. IV, 5, 30.

2. From the general rule for indirect discourse (§ 69, 1) we derive the following special rules:—

(*a.*) First, if the Aorist Optative in indirect discourse represents an Aorist Indicative of the direct discourse, it denotes a *momentary* or *single* action which is *past* with reference to the leading verb. E. g.

Ἔλεξαν ὅτι πέμψειε σφᾶς ὁ βασιλεύς, *they said that the king had sent them* (i. e. *they said* ἔπεμψεν ἡμᾶς ὁ βασιλεύς). XEN. Cyr. II, 4, 7. Τότε ἐγνώσθη ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψαιεν, *then it became known that the barbarians had sent the man.* XEN. An. II, 4, 22. Ἐτόλμα λέγειν ὡς πολλὰ τῶν ἐμῶν λάβοιεν, *he dared to say that they had taken much of my property.* DEM. Aph. I, 828, 25. Ἠρώτων αὐτὸν εἰ ἀναπλεύσειεν, *I asked him whether he had set sail* (i. e. *I asked him the question*, ἀνέπλευσας;). DEM. Polycl. 1223, 21. Ἐπειρώτα τίνα ἴδοι, *he asked whom he had seen* (i. e. τίνα εἶδες, *whom did you see?*). HDT. I, 31. So I, 116: εἴρετο κόθεν λάβοι.

(*b.*) But if it represents an Aorist Subjunctive of the direct discourse, it denotes a momentary or single action which is *future* with reference to the leading verb. E. g.

Οἱ Ἐπιδάμνιοι τὸν θεὸν ἐπήροντο εἰ παραδοῖεν Κορινθίοις τὴν πόλιν, *they asked whether they should deliver up their city to the Corinthians* (i. e. *they asked the question*, παραδῶμεν τὴν πόλιν; *shall we deliver up our city?*). THUC. I, 25. Ἐσκόπουν ὅπως κάλλιστ' ἐνέγκαιμ' αὐτόν, *I looked to see how I could best endure him* (i. e. *I asked*, πῶς ἐνέγκω αὐτόν; *how can I endure him?*). EUR. Hipp. 393. Διεσιώπησε σκοπῶν ὅ τι ἀποκρίναιτο, *he continued silent, thinking what he should answer* (i. e. *thinking*, τί ἀποκρίνωμαι;). XEN. Mem. IV, 2, 10.

REMARK. Examples of the Aorist Optative representing the Aorist Subjunctive in a dependent clause of the direct discourse, to which the same principles apply, may be found under § 74, 1. The Aorist *Indicative* is, however, generally retained in dependent clauses of indirect quotations: see § 74, 2, with N. 1.

NOTE 1. It will be seen by a comparison of the examples under (*a*) and (*b*), as in § 13, 2, Note 1, that an ambiguity may sometimes arise from uncertainty whether the Aorist Optative stands for the Aorist Indicative, or for the Aorist Subjunctive in a question of doubt. Thus, ἠγνόουν ὅ τι ποιήσειαν might mean, *they knew not what they had done* (the Optative representing τί ἐποιήσαμεν; *what did we do?*), or *they knew not what they should do* (the Optative representing τί ποιήσωμεν; *what shall we do?*). The context must decide in each case; but in most cases the latter construction is intended. (For the manner of avoiding a similar ambiguity, see § 74, 2, N. 1.)

§ **22.** The Aorist Imperative refers to a momentary or single action in *future* time; as εἰπέ μοι, *tell me*; δότε μοι τοῦτο, *give me this*.

§ **23.** The Aorist Infinitive has two distinct uses, corresponding to the first two uses of the Present Infinitive (§ 15): —

1. First, in its *ordinary* use (either with or without the article), whenever it is not in indirect discourse, it denotes a momentary or single action *without regard to time*, unless its time is especially defined by the context. E. g.

Πόλεως ἐστι θάνατος ἀνάστατον γενέσθαι, *it is death for a city to be laid waste*. LYCURG. in Leocr. p. 155, 35. § 61. Ὥσπερ τῶν

ἀνδρῶν τοῖς καλοῖς κἀγαθοῖς αἱρετώτερόν ἐστι καλῶς ἀποθανεῖν ἢ ζῆν αἰσχρῶς, οὕτω καὶ τῶν πόλεων ταῖς ὑπερεχούσαις λυσιτελεῖν (ἡγοῦντο) ἐξ ἀνθρώπων ἀφανισθῆναι μᾶλλον ἢ δούλαις ὀφθῆναι γενομέναις, *as it is preferable for honorable men to die* (Aor.) *nobly rather than to continue living* (Pres.) *in disgrace, so also they thought that it was better* (Pres.) *for the pre-eminent among states to be* (*at once*) *made to disappear from the earth, than to be* (*once*) *seen to have fallen into slavery.* Isoc. Paneg. p. 60 C. § 95. Πέμπουσιν ἐς τὴν Κέρκυραν πρέσβεις, δεόμενοι μὴ σφᾶς περιορᾶν φθειρομένους, ἀλλὰ τούς τε φεύγοντας ξυναλλάξαι σφίσι καὶ τὸν τῶν βαρβάρων πόλεμον καταλῦσαι, *asking them not to allow them to be destroyed, but to bring about a reconciliation . . . . and to put an end to the war.* Thuc. I, 24. Τὸ γὰρ γνῶναι ἐπιστήμην που λαβεῖν ἐστιν, *to learn is to acquire knowledge.* Plat. Theaet. 209 E. Πάντες τὸ καταλιπεῖν αὐτὰ πάντων μάλιστα φεύγομεν, *we all try most of all to avoid leaving them behind.* Xen. Mem. II, 2, 3. Οὐ γὰρ τὸ μὴ λαβεῖν τἀγαθὰ οὕτω γε χαλεπὸν ὥσπερ τὸ λαβόντα στερηθῆναι λυπηρόν. Xen. Cyr. VII, 5, 82. Τοῦ πιεῖν ἐπιθυμία, *the desire of obtaining drink.* Thuc. VII, 84. Κελεύει αὐτὸν ἐλθεῖν, *he commands him to go.* Ἐκέλευσεν αὐτὸν ἐλθεῖν, *he commanded him to go.* Κελεύσει αὐτὸν ἐλθεῖν, *he will command him to go.* Πρὸς τῷ μηδὲν ἐκ τῆς πρεσβείας λαβεῖν, τοὺς αἰχμαλώτους ἐλύσατο, *besides receiving nothing from the embassy, he ransomed the captives.* Dem. F. L. 412, 21. Εἰ πρὸ τοῦ τοὺς Φωκέας ἀπολέσθαι ψηφίσαισθε βοηθεῖν, *if before the destruction of the Phocians you should vote to go to their assistance.* Dem. Cor. 236, 20. Τὰς αἰτίας προὔγραψα, τοῦ μή τινα ζητῆσαί ποτε ἐξ ὅτου τοσοῦτος πόλεμος κατέστη, *that no one may ever ask the reason, why,* &c. Thuc. I, 23. Cf. Dem. Cor. 295, 13; Eur. Orest. 1529.

Remark. The Remark which follows § 15, 1 applies also to the Aorist Infinitive.

Note 1. For a discussion of the time denoted by the Infinitive when it has the article and also a subject, see Appendix, II.

Note 2. Χράω, ἀναιρέω, θεσπίζω, and other verbs signifying *to give an oracular response*, are sometimes followed by the Aorist (as well as by the Present) Infinitive, which expresses the *command, advice,* or *warning* given by the oracle. These verbs here simply take the ordinary construction of verbs of *commanding* and *advising.* E. g.

Χρωμένῳ δὲ τῷ Κύλωνι ἀνεῖλεν ὁ θεός, ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἑορτῇ καταλαβεῖν τὴν Ἀθηναίων ἀκρόπολιν, *that he should seize.* Thuc. I, 126. But we find ἀνεῖλεν ἔσεσθαι in Thuc. I, 118. Ἐκέχρητο γὰρ τοῖσι Σπαρτιήτῃσι, ἢ Λακεδαίμονα ἀνάστατον γενέσθαι, ἢ τὸν βασιλέα σφέων ἀπολέσθαι. Hdt. VII, 220. Ἐθέσπισε κομίσαι . . . . καὶ εἰσιδεῖν. Eur. Iph. Taur. 1014. So Ἔειπε οἱ . . . . νούσῳ ὑπ' ἀργαλέῃ φθίσθαι . . . . ἢ ὑπὸ Τρώεσσι δαμῆναι, *the diviner told him that he must either die by*

painful disease at home, or perish at the hands of the Trojans. Il. XIII, 667. So after χρησμός, PLAT. Rep. III, 415 C.

For the Present see § 15, 1. N. 2.

NOTE 3. The Present of αἴτιός εἰμι, *I am the cause,* is often used with reference to the past, where logically a past tense should be used; as αἴτιός ἐστι τούτῳ θανεῖν, *he is the cause of his death,* instead of αἴτιος ἦν τούτῳ θανεῖν, *he was the cause of his death.* This often gives an ordinary Aorist Infinitive after this form the appearance of a verb of past time, like the Aorist Infinitive in indirect discourse. This will be explained in each case by mentally substituting a past tense for the present. E. g.

Αἴτιοι οὖν εἰσι καὶ ὑμῖν πολλῶν ἤδη ψευσθῆναι καὶ δὴ ἀδίκως γέ τινας ἀπολέσθαι, *they are the cause why you were deceived and some even perished* (i. e. *they caused you to be deceived and some even to perish*). LYS. de Arist. Bon. 156, 28. § 51. Τεθνᾶσιν· οἱ δὲ ζῶντες αἴτιοι θανεῖν. SOPH. Ant. 1173. Ἡ μοι μητρὶ μὲν θανεῖν μόνη μεταίτιος. SOPH. Trach. 1233.

For the construction of the Infinitive see § 92, 1, Note 2 (end).

2. Secondly, the Aorist Infinitive in indirect discourse is used to represent an Aorist Indicative of the direct discourse, and therefore denotes a momentary or single action, which is *past* relatively to the leading verb. E. g.

Φησὶν τοῦτο ποιῆσαι, *he says that he did this* (i. e. *he says* τοῦτο ἐποίησα). Ἔφη τοῦτο ποιῆσαι, *he said that he had done this* (i. e. *he said* τοῦτο ἐποίησα). Φήσει τοῦτο ποιῆσαι, *he will say that he did this* (i. e. *he will say* τοῦτο ἐποίησα). Ὁ Κῦρος λέγεται γενέσθαι Καμβύσεω, *Cyrus is said to have been the son of Cambyses.* XEN. Cyr. I, 2, 1. Παλαιότατοι λέγονται ἐν μέρει τινὶ τῆς χώρας Κύκλωπες οἰκῆσαι, *they are said to have settled.* THUC. VI, 2. Ἦσαν ὕποπτοι αὐτοῖς μὴ προθύμως σφίσι πέμψαι ἃ ἔπεμψαν, *they were suspected of not having sent them with alacrity what they did send.* THUC. VI, 75.

NOTE 1. The principle stated in § 15, 2, N. 1, will decide in doubtful cases whether the Infinitive stands in indirect discourse or in the construction of § 23, 1.

NOTE 2. Verbs and expressions signifying *to hope, to expect, to promise,* and the like, after which the Infinitive in indirect discourse would naturally be in the Future (§ 27, N. 3), as representing a Future Indicative of the direct discourse, sometimes take the Aorist (as well as the Present) Infinitive (See § 15, 2, N. 2.) E. g.

Ἐέλπετο κῦδος ἀρέσθαι, *he was hoping to obtain glory.* Il. XII,

407. Πάλιν ἐμολ' ἃ πάρος οὔποτε ἤλπισεν παθεῖν. EUR. Herc. F. 746. Εἰ γὰρ κρατήσειαν τῷ ναυτικῷ, τὸ Ῥήγιον ἤλπιζον ῥᾳδίως χειρώσασθαι, *they hoped to subdue Rhegium*. THUC. IV, 24. Οὐδ' ἂν ἐλπὶς ἦν αὐτὰ βελτίω γενέσθαι, *there would not be even a hope of their becoming better*. DEM. Phil. I, 40, 18. Ἐκ μὲν τοῦ κακῶς πράττειν τὰς πόλεις μεταβολῆς τυχεῖν ἐπὶ τὸ βέλτιον εἰκός ἐστιν, ἐκ δὲ τοῦ παντάπασι γενέσθαι ἀνάστατον καὶ τῶν κοινῶν ἐλπίδων στερηθῆναι. LYCURG. in Leocr. p. 155, 30. § 60. (Cf. below, ἐλπὶς ἐκ τοῦ κακῶς πρᾶξαι μεταπεσεῖν.) Ὑποσχόμενος μὴ πρόσθεν παύσασθαι, πρὶν αὐτοὺς καταγάγοι οἴκαδε, *having promised not to stop until he had restored them to their homes*. XEN. An. I, 2, 2. Ὑπέσχετό μοι βουλεύσασθαι. Id. II, 3, 20. Ἠπείλησαν ἀποκτεῖναι ἅπαντας τοὺς ἐν τῇ οἰκίᾳ. XEN. Hell. V, 4, 7.

NOTE 3. In all the cases which belong under Note 2, the leading verb by its own signification refers to the future, so that the expression is seldom ambiguous: thus ὑπέσχετο ποιῆσαι can never mean anything but *he promised to do*, although the Aorist Infinitive appears to represent a Future Indicative of the direct discourse, contrary to § 15, 2, N. 1. The case is different, however, when the Aorist Infinitive follows verbs whose signification has no reference to the future, like νομίζω, οἴομαι, or even φημί, and still appears to represent a Future Indicative; e. g. where in ARIST. Nub. 1141* δικάσασθαί φασί μοι is said to mean, *they say they will bring an action against me*, while just below, vs. 1180, θήσειν τὰ πρυτανεῖά φασί μοι means, *they say they will deposit the Prytaneia*. Still, unless we decide to correct a large number of passages, against the authority of the Mss. (which is actually done by many critics, especially Madvig), we must admit even this anomalous construction; although it is to be considered strictly exceptional, and is, moreover, very rare in comparison with the regular one with the Future or the Aorist with ἄν. E. g.

Φάτο γὰρ τίσασθαι ἀλείτας, *for he said that he should punish the offenders*. Od. XX, 121. (In Il. III, 28, we have in most Mss. and editions φάτο γὰρ τίσεσθαι ἀλείτην, in precisely the same sense. Cf. Il. III, 366.) Καὶ αὐτῷ οὐ μέμψασθαι Ἀπρίην (sc. ἀπεκρίνατο)· παρέσεσθαι γὰρ καὶ αὐτὸς καὶ ἄλλους ἄξειν, *and (he answered) that Apries should not blame him; for he would not only be present himself, but would bring others*. HDT. II, 162. (Notice the strange transition from the Aorist (?) to the two Futures.) Φησὶν οὐδὲ τὴν Διὸς Ἔριν πέδῳ σκήψασαν ἐμποδὼν σχεθεῖν. AESCH. Sept. 429. Οἶμαι γάρ νιν ἱκετεῦσαι τάδε, *I think of imploring*. EUR. Iph. Aul. 462. (Here Hermann reads ἱκετεύσειν, by conjecture.) Ἐνόμισαν ἐπιθέμενοι ῥᾳδίως κρατῆσαι, *they thought they should gain the victory*. THUC. II, 3. Νομίζω, ἢν ἱππεὺς γένωμαι, ἄνθρωπος πτηνὸς γενέσθαι. XEN. Cyr. IV, 3, 15. Τοῦτο δὲ οἴεταί οἱ μάλιστα γενέσθαι, εἰ σοὶ συγγένοιτο, *and he thinks that this would be most likely to happen to him if he should join himself with you*. PLAT. Prot. 316 C. (Here we should expect γενέσθαι ἄν, to correspond to εἰ συγγένοιτο.)

* I find δικάσεσθαι here in Cod. Par. 2712, and by correction in 2820. (1872.)

NOTE 4. Verbs like λέγω or εἶπον, when they signify *to command*, can be followed by the Aorist (as well as the Present) Infinitive in its ordinary sense, referring to the future; as has been stated in § 15, 2, N. 3. E. g.

Ὦ φίλοι, ἤδη μέν κεν ἐγὼν εἴποιμι καὶ ἄμμιν μνηστήρων ἐς ὅμιλον ἀκοντίσαι, *now I would command you to join me in hurling*, &c. Od. XXII, 262. Παραδοῦναι λέγει, *he tells us to give her up* ARIST. AV. 1679.

§ 24. The Aorist Participle regularly refers to a momentary or single action, which is *past* with reference to the time of its leading verb. E. g.

Ταῦτα ποιήσαντες ἀπελθεῖν βούλονται, *having done this, they wish to go away.* Ταῦτα εἰπόντες ἀπῆλθον, *having said this, they went away.* Οὐ πολλοὶ φαίνονται ξυνελθόντες, *not many appear to have joined in the expedition.* THUC. I, 10. Βοιωτοὶ οἱ ἐξ Ἄρνης ἀναστάντες τὴν Βοιωτίαν ᾤκησαν, *Boeotians who had been driven from Arne settled Boeotia.* THUC. I, 12. Ἀφίκετο δεῦρο τὸ πλοῖον, γνόντων τῶν Κεφαλλήνων, ἀντιπράττοντος τούτου, ... καταπλεῖν, *the Cephallenians having determined to sail in, although this man opposed it.* DEM. in Zenoth. 886, 1. (Here γνόντων denotes time *past* relatively to ἀφίκετο, and ἀντιπράττοντος time *present* relatively to γνόντων, which is its leading verb. See § 16, 1.

NOTE 1. When the Aorist Participle is used to contain the leading idea of the expression, with λανθάνω, *to escape the notice of*, τυγχάνω, *to happen*, and φθάνω, *to get the start of* (§ 112, 2), it does not denote time past with reference to the verb, but coincides with it in time. Thus ἔλαθον ἀπελθόντες means *they went away secretly; οὐκ ἔφθησαν ἀπελθόντες, no sooner were they gone; ἔτυχον εἰσελθόντες, they came in by chance*, or *they happened to come in.* E. g.

Οὐδ᾽ ἄρα Κίρκην ἐλθόντες ἐλήθομεν, *nor did we come without Circe's knowledge.* Od. XII, 17. Ἔλαθεν [αὐτὴν] ἀφθέντα πάντα καὶ καταφλεχθέντα, *everything took fire and was consumed before she knew it.* THUC. IV, 133. Ἔφθη ὀρεξάμενος, *he aimed a blow first.* Il. XVI, 322. Οὐ γὰρ ἔφθη μοι συμβᾶσα ἡ ἀτυχία, καὶ ἐπεχείρησαν, *for no sooner did this misfortune come upon me, than they undertook*, &c. DEM. Eubul. 1319, 8. Στρατιὰ οὐ πολλὴ ἔτυχε μέχρι Ἰσθμοῦ παρελθοῦσα, *an army of no great size had by chance marched as far as the Isthmus.* THUC. VI, 61. Ἔτυχε δὲ κατὰ τοῦτο τοῦ καιροῦ ἐλθών, *and he happened to come just at that nick of time.* Id. VII, 2. Ὀλίγα πρὸς τὰ μέλλοντα τυχεῖν πράξαντες (sc. ἡγοῦνται), *they think they have chanced to accomplish only a little in comparison with their expectations.* Id. I, 70.

Βουλοίμην ἂν λαθεῖν αὐτὸν ἀπελθών, *I should like to get away without his knowing it.* XEN. An. I, 3, 17. Τοὺς ἀνθρώπους λήσομεν ἐπιπεσόντες. Id. VII, 3, 43. Εὐλαβεῖσθαι παρακελεύσεσθε ἀλλήλοις, μὴ πέρα τοῦ δέοντος σοφώτεροι γενόμενοι λήσετε διαφθαρέντες, *lest, having become wiser than is proper, you shall become corrupted before you know it.* PLAT. Gorg. 487 D. (Here γενόμενοι is an ordinary Aorist, past with reference to the phrase λήσετε διαφθαρέντες.) Ὁππότερός κε φθῇσιν ὀρεξάμενος χρόα καλόν, *whichever shall first hit,* &c. Il. XXIII, 805.

The last four examples show that this use of the Participle was allowed even when the whole expression referred to the future.

NOTE 2. A use of the Aorist Participle similar to that noticed in Note 1 is found after περιοράω and ἐφοράω (περιεῖδον and ἐπεῖδον) *to allow*, and occasionally after other verbs which take the Participle in the sense of the Infinitive (§ 112, 1). In this construction the Aorist Participle seems to express merely a momentary action, the time being the same that the Aorist Infinitive would denote if it were used in its place (§ 23, 1). E. g.

Προσδεχόμενος τοὺς Ἀθηναίους κατοκνήσειν περιιδεῖν αὐτὴν [τὴν γῆν] τμηθεῖσαν, ἀνεῖχεν, *expecting that they would be unwilling to allow their land to be ravaged,* &c. THUC. II, 18. But in II, 20, we find the Aorist Infinitive, ἤλπιζεν τὴν γῆν οὐκ ἂν περιιδεῖν τμηθῆναι, referring to precisely the same thing. Μὴ περιίδητε ἡμέας διαφθαρέντας, *do not allow us to be destroyed.* HDT. IV, 118. Οὐ μή σ' ἐγὼ περιόψομαι ἀπελθόντα, *I will by no means let you go.* ARIST. Ran. 509. Ἔτλησαν ἐπιδεῖν . . . . ἐρήμην μὲν τὴν πόλιν γενομένην τὴν δὲ χώραν πορθουμένην, ... ἅπαντα δὲ τὸν πόλεμον περὶ τὴν πατρίδα τὴν αὐτῶν γιγνόμενον. ISOC. Pan. p. 60 D. § 96. (Here the Aorist Participle denotes the *laying waste* of the city (as a single act), while the Presents denote the continuous *ravaging* of the country, and the gradual *coming on* of a state of war. This is precisely the difference that there would be between the Present and Aorist Infinitive in a similar construction. See note on the passage, added to Felton's 3d ed. p. 99.) So πραθέντα τλῆναι, *endured to be sold.* AESCH. Agam. 1041; and σπείρας ἔτλα, Sept. 754.

Instances occur of the Aorist Participle in this sense even with other verbs, denoting that in which the action of the verb consists; as εὖ γ' ἐποίησας ἀναμνήσας με, *you did well in reminding me.* PLAT. Phaed. 60 C. So καταψηφισάμενοι, Apol. 30 D.

REMARK. If a reference to the past is required in the Participle with the verbs mentioned in Notes 1 and 2, the Perfect is used. The Present can of course be used to denote a continued action or state. E. g.

Ἐτύγχανον ἄρτι παρειληφότες τὴν ἀρχήν, *they happened to have*

just received their authority. THUC. VI, 96. Ἐὰν τις ἠδικηκὼς τι τυγχάνῃ τὴν πόλιν. DEM. Cor. 268, 23. Ἐλάθομεν ἡμᾶς αὐτοὺς παίδων οὐδὲν διαφέροντες. PLAT. Crit. 49 B.

NOTE 3. In such passages as ὡμολόγησαν τοῖς Ἀθηναίοις τείχη τε περιελόντες καὶ ναῦς παραδόντες φόρον τε ταξάμενοι, THUC. I, 108, the Aorist Participle is used in its ordinary sense, being past with reference to the time of the *beginning* of the peace to which ὡμολόγησαν refers. The meaning is, *they obtained terms of peace, on condition that they should first* (i. e. *before the peace began*) *tear down their walls,* &c. (Such passages are THUC. I, 101, 108, 115, 117. See Krüger's Note on I, 108, and Madvig's *Bemerkungen*, p. 46.)

NOTE 4. For the use of the Aorist Infinitive and Participle with ἄν, see § 41, 3. For the Aorist Participle with ἔχω, as a circumlocution for the Perfect, as θαυμάσας ἔχω, see § 112, N. 7. For the rare use of the Aorist Participle with ἔσομαι as a circumlocution for the Future Perfect, see § 29, N. 4.

FUTURE.

§ 25. 1. The Future denotes that an action will take place in time to come; as γράψω, *I shall write*, or *I shall be writing.*

NOTE 1. The action of the Future is sometimes continued, and sometimes momentary: thus ἕξω may mean either *I shall have*, or *I shall obtain;* ἄρξω, *I shall rule*, or *I shall obtain power.* E. g.

Πραγματεύονται ὅπως ἄρξουσιν, *they take trouble to gain power.* XEN. Rep. Laced. XIV, 5. Διαιρετέον οἵτινες ἄρξουσίν τε καὶ ἄρξονται, *we must distinguish between those who are to rule and those who are to be ruled.* PLAT. Rep. III, 412 B.

NOTE 2. The Future is sometimes used in a *gnomic* sense, to denote that something will *always* happen when an occasion offers. E. g.

Ἀνὴρ ὁ φεύγων καὶ πάλιν μαχήσεται. MENAND. Monost. 45.

NOTE 3. The Future is sometimes used to express what will hereafter be proved or recognized as a truth. This is analogous to the use of the Imperfect, § 11, N. 6. E. g.

Φιλόσοφος ἡμῖν ἔσται ὁ μέλλων καλὸς κἀγαθὸς ἔσεσθαι φύλαξ, *he will prove to be a philosopher.* PLAT. Rep. II, 376 C. See Od. II. 270.

NOTE 4. The Future is sometimes used in *questions of doubt*, where the Subjunctive is more common (§ 88). E. g.

Τί δῆτα δρῶμεν; μητέρ' ἦ φονεύσομεν; *what can we do? shall we kill our mother?* EUR. El. 967. Ποῖ τις τρέψεται; *whither shall one turn?* Δέξεσθε, ἢ ἀπίωμεν; *will you receive him, or shall we go away?* PLAT. Symp. 212 E. Εἶτ' ἐγὼ σου φείσομαι; ARIST. Acharn. 312. Τί οὖν ποιήσομεν; πότερον εἰς τὴν πόλιν πάντας τούτους παραδεξόμεθα; *what then shall we do? Are we to receive all these into the state?* PLAT. Rep. III, 397 D.

NOTE 5. (*a*.) The second person of the Future may express a concession, permission, or obligation, and is often a mild form of imperative. E. g.

Πρὸς ταῦτα πράξεις οἷον ἂν θέλῃς, *you may act as you please.* SOPH. O. C. 956. Πάντως δὲ τοῦτο δράσεις, *but by all means do this.* ARIST. Nub. 1352. So in the common imprecations, ἀπολεῖσθε, οἰμώξεσθε, *may you perish*, &c. Χειρὶ δ' οὐ ψαύσεις ποτέ. EUR. Med. 1320.

(*b*.) A few instances occur in which the Future Indicative with μή expresses a *prohibition*, like the Imperative or Subjunctive with μή (§ 86). E. g.

Ταύτην, ἂν μοι χρῆσθε συμβούλῳ, φυλάξετε τὴν πίστιν, καὶ μὴ βουλήσεσθε εἰδέναι, κ. τ. λ., *if you follow my advice, keep this faith, and do not wish to know*, &c. DEM. Aristoc. 659, 15. Ἐὰν δὲ εὖ φρονῆτε, καὶ νυνὶ τοῦτο φανερὸν ποιήσετε, καὶ μηδεμίαν αὐτοῖς ἄδειαν δώσετε. LYS. Phil. § 13. (In the preceding examples φυλάξετε and ποιήσετε belong under *a*.) Καὶ τἀμὰ τεύχη μήτ' ἀγωνάρχαι τινὲς θήσουσ' Ἀχαιοῖς, μήθ' ὁ λυμεὼν ἐμός. SOPH. Aj. 572. Ξένον ἀδικήσεις μηδέποτε καιρὸν λαβών. MENAN. Mon. 397. So perhaps μηδὲν τῶνδ' ἐρεῖς κατὰ πτόλιν. AESCH. Sept. 250.

These examples are sometimes explained by supposing an ellipsis of ὅπως from the common construction ὅπως μὴ τοῦτο ἐρεῖς (sc σκόπει). See § 45, N. 7.

REMARK. The use of the Future stated in Note 5 gives the most satisfactory explanation of the Future with οὐ μή in prohibitions, especially in such expressions as οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμέ, *do not prate, but follow me*, and οὐ μὴ προσοίσεις χεῖρα, μηδ' ἅψει πέπλων, *do not bring your hand near me, nor touch my garments.* See § 89, 2, with Notes.

NOTE 6. The Future sometimes denotes a *present* intention, expectation, or necessity that something shall be done, in which sense the periphrastic form with μέλλω is more common. E. g.

Τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθούντων, εἴ γε πεινήσουσι καὶ διψήσουσι καὶ ῥιγήσουσι καὶ ἀγρυπνήσουσιν; i. e. *if they are to endure hunger and thirst*, &c. XEN. Mem. II, 1, 17. (Here εἰ μέλλουσι πεινῆν καὶ διψῆν, &c. would be more common, as in the last example under § 25, 2.) Αἶρε πλῆκτρον, εἰ μαχεῖ, *raise your spur, if you are going to fight.* ARIST. Av. 759. The impor

tance of this distinction will be seen when we come to conditional sentences. (See § 49, 1, N. 3.)

A still more emphatic reference to a present intention is found in the question τί λέξεις; *what dost thou mean to say?* often found in tragedy; as Ὤμοι, τί λέξεις; ἦ γὰρ ἐγγύς ἐστί που; EUR. Elec. 1124.

NOTE 7. For the Future Indicative and Infinitive with ἄν, see § 37, 2, and § 41, 4. For the Future Indicative in protasis, see § 50, 1, N. 1; in relative clauses expressing a purpose, &c., see § 65, 1 and 2; with οὐ μή, see § 89.

2. A periphrastic Future is formed by μέλλω and the Present or Future (seldom the Aorist) Infinitive. This form sometimes denotes mere futurity, and sometimes intention, expectation, or necessity. E. g.

Μέλλει τοῦτο πράττειν (or πράξειν), *he is about to do this*, or *he intends to do this*. So in Latin, *facturus est* for *faciet*. Μέλλω ὑμᾶς διδάξειν, ὅθεν μοι ἡ διαβολὴ γέγονε. PLAT. Apol. 21 B. Δεήσει τοῦ τοιούτου τινὸς ἀεὶ ἐπιστάτου, εἰ μέλλει ἡ πολιτεία σώζεσθαι, *if the constitution is to be preserved*. PLAT. Rep. III, 412 A.

NOTE 1. The Future Infinitive after μέλλω forms the only regular exception to the general principle of the use of that tense. (See § 27, N. 1.) The Future and the Present seem to be used indiscriminately.

NOTE 2. The Imperfect (seldom the Aorist) of μέλλω is used to express a *past* intention or expectation. E. g.

Κύκλωψ, οὐκ ἄρ' ἔμελλες ἀνάλκιδος ἀνδρὸς ἑταίρους ἔδμεναι ἐν σπῆι γλαφυρῷ, *you surely were not intending to eat*, &c. Od. IX, 475. Ἐμελλόν σ' ἄρα κινήσειν ἐγώ, *I thought I should start you off*. ARIST. Nub. 1301. See Il. II. 36.

§ **26.** The Future Optative in classic Greek is used only in indirect discourse after secondary tenses, to represent a Future Indicative of the direct discourse. Even here the Future Indicative is very often retained in the indirect discourse. (See § 69.) E. g.

Ὑπειπὼν τἆλλα ὅτι αὐτὸς τἀκεῖ πράξοι, ᾤχετο, *having suggested as to what remained, that he would himself attend to the affairs there, he departed*. THUC. I, 90. (Here πράξοι represents πράξω of the direct discourse, which might have been expressed by πράξει in the indirect quotation. See in the same chapter of Thucydides, ἀποκρινάμενοι ὅτι πέμψουσιν, *having r plied that they would send*,

where πέμψοιεν might have been used.) Εἴ τινα φεύγοντα λήψοιτο, προηγόρευεν ὅτι ὡς πολεμίῳ χρήσοιτο. XEN. Cyr. III, 1, 3. (Here the announcement was εἴ τινα λήψομαι, ὡς πολεμίῳ χρήσομαι.) Ἔλεγεν ὅτι ἕτοιμος εἴη ἡγεῖσθαι αὐτοῖς εἰς τὸ Δέλτα, ἔνθα πολλὰ λήψοιντο. XEN. An. VII, 1, 33. Αἱρεθέντες ἐφ' ᾧτε ξυγγράψαι νόμους, καθ' οὕστινας πολιτεύσοιντο, *having been chosen for the purpose of making a code of laws, by which they were to govern.* XEN. Hell. II, 3, 11. (Here we have an indirect expression of the idea of the persons who chose them, of which the direct form is found just before (II, 3, 2), ἔδοξε τριάκοντα ἄνδρας ἑλέσθαι, οἳ τοὺς πατρίους νόμους ξυγγράψουσι, καθ' οὓς πολιτεύσουσι.)

REMARK. The term *indirect discourse* here, as elsewhere, must be understood to include, not only all cases of ordinary *indirect quotation*, introduced by ὅτι or ὡς or by the Accusative and the Infinitive, after verbs of *saying* and *thinking*, but also all dependent clauses, *in any sentence*, which indirectly express the thoughts of any other person than the writer or speaker, or even former thoughts of the speaker himself. (See § 68.)

NOTE 1. The Future Optative is sometimes used in final and object clauses after secondary tenses; but regularly only with ὅπως or ὅπως μή after verbs of *striving*, &c., occasionally with μή (or ὅπως μή) after verbs of *fearing*, and very rarely (if ever) in pure final clauses. As these clauses express the purpose or fear of some *person*, they are in indirect discourse according to the Remark above. (See § 44, 2.)

(*a.*) The most common case of the Future Optative in sentences of this class is with ὅπως or ὅπως μή after secondary tenses of verbs signifying *to strive, to take care*, and the like; the Future Indicative in this case being the most common form in the construction after primary tenses, which here corresponds to the direct discourse. Thus, if any one ever said or thought, σκοπῶ ὅπως τοῦτο γενήσεται, *I am taking care that this shall happen*, we can now say, referring to that thought, ἐσκόπει ὅπως τοῦτο γενήσοιτο, *he was taking care that this should happen*, changing the Future Indicative to the Future Optative (§ 77). E. g.

Ἐσκόπει ὁ Μενεκλῆς ὅπως μὴ ἔσοιτο ἄπαις, ἀλλ' ἔσοιτο αὐτῷ ὅστις ζῶντά τε γηροτροφήσοι καὶ τελευτήσαντα θάψοι αὐτόν, καὶ εἰς τὸν ἔπειτα χρόνον τὰ νομιζόμενα αὐτῷ ποιήσοι. ISAE. de Menecl. Hered. § 10 (11). Ἐμηχανώμεθα ὅπως μηδεὶς . . . . γνώσοιτο, νομιοῦσι δὲ πάντες, κ. τ. λ., *we were striving that no one should know*, &c., *but that all should think*, &c. PLAT. Tim. 18 C (Here the second verb, νομιοῦσι, is retained in the Future Indica

tive, while the other, γνώσεται, is changed to the Optative.) See also PLAT. Tim. 18 E. Μηδὲν οἷον ἄλλο μηχανᾶσθαι, ἢ ὅπως . . . . δέξοιντο. PLAT. Rep. IV, 430 A. (See § 15, 3.) Ἐπεμελεῖτο δὲ ὅπως μήτε ἄσιτοι μήτε ἄποτοί ποτε ἔσοιντο. XEN. Cyr. VIII, 1, 43. Other examples are PLAT. Apol. 36 C; XEN. Cyr. VIII, 1, 10, Hell. VII, 5, 3; ISAE. de Philoct. Hered. p. 59, 41. § 35.

In this construction the Future Indicative is generally retained, even after secondary tenses. See § 45.

(*b*.) The Future Optative is seldom found with μή or ὅπως μή after secondary tenses of verbs of *fearing*, as here the Future Indicative is not common after primary tenses. E. g.

Οὐ μόνον περὶ τῆς βασάνου καὶ τῆς δίκης ἐδεδοίκει, ἀλλὰ καὶ περὶ τοῦ γραμματείου, ὅπως μὴ ὑπὸ τοῦ Μενεξένου συλληφθήσοιτο. ISOC. Trapez. p. 363 B. § 22. (Here the fear was expressed originally by ὅπως μὴ συλληφθήσεται.) Κατέβαλε τὸ Ἡρακλεωτῶν τεῖχος, οὐ τοῦτο φοβούμενος, μή τινες . . . . πορεύσοιντο ἐπὶ τὴν ἐκείνου δύναμιν. XEN. Hell. VI, 4, 27. Ἀλλὰ καὶ τοὺς θεοὺς ἂν ἔδεισας παρακινδυνεύειν, μὴ οὐκ ὀρθῶς αὐτὸ ποιήσοις. PLAT. Euthyphr. 15 D.

Here the Present or Aorist Optative, corresponding to the same tenses of the Subjunctive after primary tenses, is generally used. See § 46.

(*c*.) In *pure* Final clauses (§ 44, 1) it would be difficult to find an example of ὅπως with the Future Optative, in which the weight of Mss. authority did not favor some other reading. Such is the case in XEN. Cyr. V, 4, 17, and in DEM. Phaenipp. 1040, 20. Still, there can be little doubt of the propriety of such a construction, as the Future Indicative with ὅπως was in use (though rare) after primary tenses. (§ 44, 1, N. 1.)

The single example cited for the use of the simple μή with the Future Optative in a pure final clause is PLAT. Rep. III, 393 E: Ἀγαμέμνων ἠγρίαινεν, ἐντελλόμενος νῦν τε ἀπιέναι καὶ αὖθις μὴ ἐλθεῖν, μὴ αὐτῷ τό τε σκῆπτρον καὶ τὰ τοῦ θεοῦ στέμματα οὐκ ἐπαρκέσοι. (Here there is another reading, ἐπαρκέσειεν, of inferior authority, which is adopted by Bekker.) If the reading ἐπαρκέσοι is retained (as it is by most editors), it can be explained only by assuming that Plato had in his mind as the direct discourse μὴ οὐκ ἐπαρκέσει. We must remember that Plato is here paraphrasing Homer (Il. I, 25–28), and by no means literally. The Homeric line is Μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.

The other final particles, ἵνα and ὡς, which seem never to take the Future Indicative, of course do not allow the Future Optative. (See § 44, 1, N 1.)

NOTE 2. Many authors, especially Thucydides, show a decided preference for the Future Indicative, even where the Future Optative might be used. As the tense was restricted to indirect dis-

course, it was a less common form than the Present and Aorist, and for that reason often avoided even when it was allowed.

§ **27.** The Future Infinitive denotes an action which is future with reference to the leading verb. E. g.

Ἔσεσθαί φησι, he says that he will be; ἔσεσθαι ἔφη, he said that he would be; ἔσεσθαι φήσει, he will say that he will be. Πολλούς γε ἔσεσθαι ἔλεγον τοὺς ἐθελήσοντας, *they said that there would be many who would be willing.* XEN. Cyr. III, 2, 26.

NOTE 1. The most common use of the Future Infinitive is in indirect discourse, after verbs of *saying, thinking*, &c., to represent a Future Indicative of the direct discourse. (See the examples above.) In other constructions, the Present and Aorist Infinitive, being indefinite in their time, can always refer to the future if the context requires it (§§ 15, 1; 23, 1); so that it is seldom necessary to use the Future, unless emphasis is particularly required.

Therefore, after verbs and expressions whose signification refers a dependent Infinitive to the future, but which yet do not introduce indirect discourse, as verbs of *commanding, wishing*, &c. (§ 15, 2, N. 1), the Present or Aorist Infinitive (not the Future) is regularly used. Thus the Greek would express *they wish to do this* not by βούλονται τοῦτο ποιήσειν, but by βούλονται τοῦτο ποιεῖν (or ποιῆσαι). See examples under §§ 15, 1 and 23, 1. So, when the Infinitive follows ὥστε and other particles which refer it to the future, or is used to denote a *purpose* without any particle (§ 97), — and when it is used as a noun with the article, even if it refers to future time, — it is generally in the Present or Aorist, unless it is intended to make the reference to the future especially emphatic. See examples in Chapter V.

A single regular exception to this principle is found in the Future Infinitive after μέλλω (§ 25, 2).

NOTE 2. On the other hand, when it was desired to make the reference to the future especially prominent, the Future Infinitive could be used in the cases mentioned in Note 1, contrary to the general principle.

(*a*.) Thus we sometimes find the Future Infinitive after

verbs and expressions signifying *to wish, to be unwilling, to intend, to ask, to be able*, and the like, where we should expect the Present or Aorist. This was particularly a favorite construction with Thucydides. E. g.

Ἐδεήθησαν δὲ καὶ τῶν Μεγαρέων ναυσὶ σφᾶς ξυμπροπέμψειν THUC. I, 27. Ἐβούλοντο προτιμωρήσεσθαι. Id. VI, 57. Τὸ στόμα αὐτοῦ διενοοῦντο κλῄσειν. Id. VII, 56. Ἐφιέμενοι μὲν τῆς πάσης ἄρξειν, βοηθεῖν δὲ ἅμα εὐπρεπῶς βουλόμενοι τοῖς ἑαυτῶν ξυγγενέσι καὶ ξυμμάχοις. Id. VI, 6. (Here βοηθεῖν follows the rule.) Τοῦ ταῖς ναυσὶ μὴ ἀθυμεῖν ἐπιχειρήσειν, *to prevent them from being without spirit to attack them in ships.* Id. VII, 21. Οὔτ' ἀποκωλύσειν δύνατοι ὄντες. Id. III, 28. Εἴ τις εἰς τοῦτο ἀναβάλλεται ποιήσειν τὰ δέοντα, *if any one postpones doing his duty as far as this* DEM. Ol. III, 31, 1. (The ordinary construction would be ἀναβάλλεται ποιεῖν or ποιῆσαι.) Οὔτε τῶν προγόνων μεμνῆσθαι [δεῖ] οὔτε τῶν λεγόντων ἀνέχεσθαι, νόμον τε θήσειν καὶ γράψειν, κ. τ. λ. DEM. F. L. 345, 27. (Here we have δεῖ θήσειν.) Πολλοῦ δέω ἐμαυτόν γε ἀδικήσειν καὶ κατ' ἐμαυτοῦ ἐρεῖν αὐτός. PLAT. Apol. 37 B. In ARIST. Nub. 1130 we find, ἴσως βουλήσεται κἂν ἐν Αἰγύπτῳ τυχεῖν ὢν μᾶλλον ἢ κρῖναι κακῶς, *perhaps he will wish that he might (if possible) find himself by some chance in Egypt, rather than wish to judge unfairly.* (Here τυχεῖν ἄν is used in nearly the same sense as the Future in the second example. In this example and some others here given there seems to be an approach to the construction of indirect discourse.)

See also THUC. IV, 115 and 121; V, 35; VII, 11; VIII, 55 and 74. In several of these passages the Mss. vary between the Future and Aorist, although the weight of authority is for the Future. See Krüger's Note on THUC. I, 27, where the passages of Thucydides are collected.

(*b.*) In like manner, the Future Infinitive is occasionally used for the Present or Aorist, after ὥστε and in the other constructions mentioned in Note 1, to make the idea of futurity more prominent. E. g.

Προκαλεσάμενος ἐς λόγους Ἱππίαν, ὥστε ἢν μηδὲν ἀρέσκον λέγῃ, πάλιν αὐτὸν καταστήσειν ἐς τὸ τεῖχος, *on condition that he would in that case restore him.* THUC. III, 34. Τοὺς ὁμήρους παρέδοσαν τῷ Ἀργείων δήμῳ διὰ ταῦτα διαχρήσεσθαι, *that they might put them to death.* THUC. VI, 61. So πεύσεσθαι, III, 26. Ἐλπίδι τὸ ἀφανὲς τοῦ κατορθώσειν ἐπιτρέψαντες, *having committed to hope what was uncertain in the prospect of success.* THUC. II, 42. (Here κατορθώσειν is more explicit than the Present κατορθοῦν would be τὸ ἀφανὲς τοῦ κατορθοῦν would mean simply *what was uncertain in regard to success.*) Τὸ μὲν οὖν ἐξελέγξειν αὐτὸν θαρρῶ καὶ πάνυ πιστεύω, *I have courage and great confidence as to my convicting him.* DEM. F. L. 342, 2. (Here most of the ordinary Mss. read ἐξελέγχειν)

NOTE 3. The Future Infinitive is the regular form after verbs of *hoping*, *expecting*, *promising*, &c., since it stands here in indirect discourse (§ 15, 2, N. 1). E. g.

Τρωσὶν δ' ἔλπετο θυμὸς νῆας ἐνιπρήσειν κτενέειν θ' ἥρωας Ἀχαιούς. Il. XV, 701. Ὑπό τ' ἔσχετο καὶ κατένευσεν δωσέμεναι. Il. XIII, 368. Παῖδά τε σὸν προσδόκα τοι ἀπονοστήσειν. HDT. I, 42. Καὶ προσδοκᾶν χρὴ δεσπόσειν Ζηνός τινα; AESCH. Prom. 930. Ἤλπιζεν γὰρ μάχην ἔσεσθαι. THUC. IV, 71. Ἐν ἐλπίδι ὢν τὰ τείχη αἱρήσειν. Id. VII, 46. Τὸν στρατηγὸν προσδοκῶ ταῦτα πράξειν. XEN. An. III, 1, 14. Ἐκ τούτου ὑπέσχετο μηχανὴν παρέξειν. Id. Cyr. VI, 1, 21. Σὺ γὰρ ὑπέσχου ζητήσειν. PLAT. Rep. IV, 427 E. So διώμοτοι ἦ μὴν ἄξειν, SOPH. Phil. 594.

Yet all of these verbs can take the Aorist or Present Infinitive without apparent change of meaning. They form an intermediate class between verbs which take the Infinitive in indirect discourse and those which do not. For examples of the Present and Aorist, see § 15, 2, N. 2; and § 23, 2, N. 2.

§ **28.** The Future Participle denotes an action which is future with reference to the leading verb E. g.

Τοῦτο ποιήσων ἔρχεται, ἦλθεν or ἐλεύσεται, *he comes, went,* or *will come, for the purpose of doing this.* Οἶδα αὐτὸν τοῦτο ποιήσοντα, *I know that he will do this:* οἶδα τοῦτο ποιήσων, *I know that I shall do this.* So ᾔδειν αὐτὸν τοῦτο ποιήσοντα, *I knew that he would do this.*

NOTE. For the various uses of the Future Participle, and examples, see Chapter VI.

FUTURE PERFECT.

§ **29.** The Future Perfect denotes that an action will be *already finished* at some future time. It is thus a Perfect transferred to the future. E. g.

Καί με ἐὰν ἐξελέγξῃς, οὐκ ἀχθεσθήσομαί σοι, ἀλλὰ μέγιστος εὐεργέτης παρ' ἐμοὶ ἀναγεγράψει, *you will have been enrolled as the greatest benefactor.* PLAT. Gorg. 506 C. Ἢν δὲ μὴ γένηται, μάτην ἐμοὶ κεκλαύσεται, σὺ δ' ἐγχανὼν τεθνήξεις. *I shall then have had my whipping for nothing, and you will have died.* ARIST. Nub 1435

NOTE 1 The Future Perfect often denotes the conti-

nuance of an action, or the permanence of its results, in future time. E. g.

Τῆς δυνάμεως ἐς αἴδιον τοῖς ἐπιγιγνομένοις μνήμη καταλελείψεται, *the memory of our power will be left to our posterity forever.* THUC. II, 64. (Compare § 18, 2.)

NOTE 2. The Future Perfect sometimes denotes the certainty or likelihood that an action will *immediately* take place, which idea is still more vividly expressed by the Perfect (§ 17, Note 6). E. g.

Εἰ δὲ παρελθὼν εἰς ὁστισοῦν δύναιτο διδάξαι, πᾶς ὁ παρὼν φόβος λελύσεται, *all the present fear will be at once dispelled.* DEM. Symmor. 178, 17. (Here the inferior Mss. have λέλυται, which would have the same force, like ὄλωλα quoted in § 17, N. 6.) Φράζε, καὶ πεπράξεται, *speak, and it shall be no sooner said than done.* ARIST. Plut. 1027. Εὐθὺς Ἀριαῖος ἀφεστήξει, ὥστε φίλος ἡμῖν οὐδεὶς λελείψεται. XEN. An. II, 4, 5.

NOTE 3. The Future Perfect can be expressed by the Perfect Participle and ἔσομαι. In the active voice this compound form is the only one in use, except in a few verbs E. g.

Ἂν ταῦτ' εἰδῶμεν, καὶ τὰ δέοντα ἐσόμεθα ἐγνωκότες καὶ λόγων ματαίων ἀπηλλαγμένοι, *we shall have already resolved to do our duty and shall have been freed from vain reports.* DEM. Phil. I, 54, 22. (See § 17, N. 2).

NOTE 4. A circumlocution with the Aorist Participle and ἔσομαι is sometimes found, especially in the poets. E. g.

Οὐ σιωπήσας ἔσει; SOPH. O. T. 1146. Λυπηθεὶς ἔσει. SOPH. O C. 816.

NOTE 5. (*a*.) When the Perfect is used in the sense of a Present (§ 17, N. 3), the Future Perfect is the regular Future of that tense. E. g.

Κεκλήσομαι, μεμνήσομαι, ἀφεστήξω, *I shall be named, I shall remember, I shall withdraw,* &c.

(*b*.) With many other verbs, the Future Perfect differs very slightly, if at all, from an ordinary Future. Thus, πεπράσομαι is the regular Future Passive of πιπράσκω. Still, where there is another form, the Future Perfect is generally more emphatic, and may be explained by Note 1 or Note 2.

NOTE 6. The Future Perfect of the dependent moods is rare, except in the verbs referred to in Note 5. When it occurs, it presents no peculiarity, as it bears the same relation to the Indicative which the corresponding forms of the Future would bear. E. g.

Ταῦτα (φησί) πεπράξεσθαι δυοῖν ἢ τριῶν ἡμερῶν, *he says that these things will have been accomplished within two or three days.* DEM. F. L. 364, 18. (Here the direct discourse was πεπράξεται.)

REMARK. It must be remembered that, in most cases in which the Latin or the English would use a Future Perfect, the Greeks use an Aorist or even Perfect Subjunctive. (See § 18, 1, and § 20, N. 1, with the examples.)

GNOMIC AND ITERATIVE TENSES.

§ 30. 1. The Aorist and sometimes the Perfect Indicative are used in animated language to express *general truths.* These are called the *gnomic Aorist* and the *gnomic Perfect,* and are usually to be translated by our Present.

These tenses give a more vivid statement of general truths, by employing a *distinct* case or several distinct cases in past time to represent (as it were) *all possible* cases, and implying that what has occurred *will occur* again under similar circumstances. E. g.

Κάτθαν' ὁμῶς ὅ τ' ἀεργὸς ἀνὴρ ὅ τε πολλὰ ἐοργώς, *both alike must die.* Il. IX, 320. Ὅστε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην, *who terrifies, and snatches away.* Il. XVII, 177. (See Note 2.) Βία δὲ καὶ μεγάλαυχον ἔσφαλεν ἐν χρόνῳ. PIND. Pyth. VIII, 20. Σοφοὶ δὲ μέλλοντα τριταῖον ἄνεμον ἔμαθον, οὐδ' ὑπὸ κέρδει βλάβεν. PIND. Nem. VII, 25. Καὶ δὴ φίλον τις ἔκταν' ἀγνοίας ὕπο. AESCH. Supp. 499. Ἀλλὰ τὰ τοιαῦτα εἰς μὲν ἅπαξ καὶ βραχὺν χρόνον ἀντέχει, καὶ σφόδρα γε ἤνθησεν ἐπὶ ταῖς ἐλπίσιν, ἂν τύχῃ, τῷ χρόνῳ δὲ φωρᾶται καὶ περὶ αὑτὰ καταρρεῖ. DEM. Ol. II, 21, 1. (See Note 2.) Ἢν ἄρα . . . . σφαλῶσιν, ἀντελπίσαντες ἄλλα ἐπλήρωσαν τὴν χρείαν, *they supply the deficiency (as often as one occurs).* THUC. I, 70. Ἢν δέ τις τούτων τι παραβαίνῃ, ζημίαν αὐτοῖς ἐπέθεσαν, i. e. *they impose a penalty upon every one who transgresses.* XEN. Cyr. I, 2, 2. Δεινῶν τ' ἄημα πνευμάτων ἐκοίμισε στένοντα πόντον. SOPH. Aj. 674. Μί' ἡμέρα τὸν μὲν καθεῖλεν ὑψόθεν, τὸν δ' ἦρ' ἄνω. EUR. Ino. Fr. 424. Ὅταν ὁ Ἔρως ἐγκρατέστερος γένηται, διαφθείρει τε πολλὰ καὶ ἠδίκησεν. PLAT. Symp. 188 A. Ὅταν τις ὥσπερ οὗτος ἰσχύσῃ, ἡ πρώτη πρόφασις καὶ μικρὸν πταῖσμα ἅπαντα ἀνεχαίτισε καὶ διέλυσεν. DEM. Ol. II, 20, 27. Επειδάν τις παρ' ἐμοῦ μάθῃ, ἐὰν μὲν βούληται, ἀποδέδωκεν ὃ ἐγὼ πράττομαι ἀργύριον, ἐὰν δὲ μή, ἐλθὼν εἰς ἱερὸν ὀμόσας, ὅσου ἂν φῇ ἄξια εἶναι τὰ μαθήματα, τοσοῦτον κατέθηκεν. PLAT. Prot. 328 B. (Here the Perfect and Aorist are used together, in nearly the same sense, *he pays.*) Πολλοὶ διὰ δόξαν καὶ πολιτικὴν δύναμιν μεγάλα κακὰ πεπόνθα

σιν, i. e. *many always have suffered, and many do suffer.* Xen Mem. IV, 2, 35. Τὸ δὲ μὴ ἐμποδὼν ἀνανταγωνίστῳ εὐνοίᾳ τετίμηται. Thuc. II, 45.

Remark. The gnomic *Perfect* is not found in Homer.

Note 1. The sense, as well as the origin of the construction, is often made clearer by the addition of such words as πολλάκις, ἤδη, or οὔπω. Such examples as these form a simple transition from the common to the gnomic use of these tenses: —

Πολλὰ στρατόπεδα ἤδη ἔπεσεν ὑπ' ἐλασσόνων, i. e. *many cases have already arisen*, implying, *it often happens*. Thuc. II, 89. Μέλλων γ' ἰατρὸς, τῇ νόσῳ διδοὺς χρόνον, ἰάσατ' ἤδη μᾶλλον ἢ τεμὼν χρόα. Eur. Frag. 1057. Πολλάκις ἔχων τις οὐδὲ τἀναγκαῖα νῦν αὔριον ἐπλούτησ', ὥστε χἀτέρους τρέφειν, i. e. *cases have often occurred in which such a man has become rich the next day*, &c. Philem. Fr. Inc. 29. Ἀθυμοῦντες ἄνδρες οὔπω τρόπαιον ἔστησαν. Plat. Crit. 108 C. Οὐδεὶς ἐπλούτησεν ταχέως δίκαιος ὤν. Menand. Col. Fr. 6. (Krüger, § 53, 10, A. 2.)

Note 2. General truths are more commonly expressed in Greek, as in English, by the Present. (See § 10, N. 1.) Examples of the Present and Aorist, used in nearly the same sense in the same sentence, are given under § 30, 1. The gnomic Aorist is, however, commonly distinguished from the Present, either by being more vivid, or by referring to an action which is (by its own nature) momentary or sudden, while the Present (as usual) implies duration. See the second and sixth examples under § 30, 1.

Note 3. An Aorist resembling the gnomic Aorist is very common in Homer, in *similes* depending on past tenses, where it seems to stand by assimilation to the leading verb. It is usually to be translated by the Present. E. g.

Ἤριπε δ' ὡς ὅτε τις δρῦς ἤριπεν, *and he fell, as when an oak falls* (literally, *as when an oak once fell*). Il. XVI, 389.

Note 4. It is very doubtful whether the Imperfect was ever used in a gnomic sense, so as to be translated by the Present.

Note 5. An instance of the gnomic Aorist in the Infinitive is found in Soph. Aj. 1082: —

Ὅπου δ' ὑβρίζειν δρᾶν θ', ἃ βούλεται, παρῇ,
Ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ
Ἐξ οὐρίων δραμοῦσαν ἐς βυθὸν πεσεῖν.

Here πεσεῖν represents ἔπεσεν in the direct discourse; the sense being, *believe that that city must at some time fall.* (See Schneidewin's note.) So probably in PLAT. Phaedr. 232 B: ἡγουμένῳ . . . . διαφορᾶς γενομένης κοινὴν ἀμφοτέροις καταστῆναι τὴν συμφοράν. Even the Aorist Participle seems to be occasionally used in the same sense; as in THUC. VI, 16: οἶδα τοὺς τοιούτους ἐν μὲν τῷ κατ' αὐτοὺς βίῳ λυπηροὺς ὄντας, τῶν δὲ ἔπειτα ἀνθρώπων προσποίησιν ξυγγενείας τισὶ καὶ μὴ οὖσαν καταλιπόντας, *I know that such men, although in their own lifetimes they are offensive, yet often leave to some who come after them a desire to claim connexion with them, even where there is no ground for it.*

NOTE 6. The gnomic Perfect is found in the Infinitive in DEM. Ol. II, 23, 14: εἰ δέ τις σώφρων ἢ δίκαιος, ... παρεῶσθαι καὶ ἐν οὐδενὸς εἶναι μέρει τὸν τοιοῦτον (φησίν), *such a man is always thrust aside, and is of no account.*

2. The Imperfect and Aorist are sometimes used with the particle ἄν to denote a *customary action*, being equivalent to our phrase in narration, "*he would often do this*," or "*he used to do it.*" E. g.

Διηρώτων ἂν αὐτοὺς τί λέγοιεν, *I used to ask them (I would ask them) what they said.* PLAT. Apol. 22 B. Εἴ τινες ἴδοιέν πῃ τοὺς σφετέρους ἐπικρατοῦντας, ἀνεθάρσησαν ἄν, *whenever any saw their friends in any way victorious, they would be encouraged* (i. e. *they were encouraged in all such cases*). THUC VII, 71. Πολλάκις ἠκούσαμεν ἄν τι κακῶς ὑμᾶς βουλευσαμένους μέγα πρᾶγμα, *we used very often to hear you,* &c. ARIST. Lysist. 511. Εἴ τις αὐτῷ περί του ἀντιλέγοι μηδὲν ἔχων σαφὲς λέγειν, ἐπὶ τὴν ὑπόθεσιν ἐπανῆγεν ἂν πάντα τὸν λόγον, *he always brought the whole discussion back to the main point.* XEN. Mem. IV, 6, 13. Ὁπότε προσβλέψειέ τινας τῶν ἐν ταῖς τάξεσι, τοτὲ μὲν εἶπεν ἄν, ὦ ἄνδρες, κ. τ. λ. . . . . τοτὲ δ' αὖ ἐν ἄλλοις ἂν ἔλεξεν. XEN. Cyr. VII, 1, 10.

This construction must be carefully distinguished from that with ἄν in ordinary apodosis (§ 49, 2). For the iterative Imperfect transferred to the Infinitive, see § 41, N. 3.

NOTE 1. (*a.*) The Ionic *iterative* Aorist in -σκον and -σκόμην expresses the repetition of a *momentary* action; the Imperfect with the same endings expresses the repetition of a *continued* action. E. g.

Ἄλλους μὲν γὰρ παῖδας ἐμοὺς πόδας ὠκὺς Ἀχιλλεὺς πέρνασχ', ὅν τιν' ἕλεσκε. Il. XXIV, 751. Ὅκως ἔλθοι ὁ Νεῖλος ἐπὶ ὀκτὼ πήχεας, ἄρδεσκε Αἴγυπτον τὴν ἔνερθε Μέμφιος. HDT. II, 13.

(*b.*) In Homer, however, the iterative forms are sometimes used in nearly or quite the same sense as the ordinary forms; thus ἔσκε in Homer does not differ from ἦν. E. g

Δαὴρ αὖτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε. Il. III, 180. *Ὅς οἱ πλησίον ἵζε, μάλιστα δέ μιν φιλέεσκεν.* Od. VII, 171.

NOTE 2. Herodotus sometimes uses the iterative forms in *-σκον* and *-σκόμην* with *ἄν*, in the construction of § 30, 2. (He uses the iterative *Aorist* in only two passages, in both with *ἄν*.) E. g.

Φοιτέουσα κλαίεσκε ἂν καὶ ὀδυρέσκετο. HDT. III, 119. *Ἐς τούτους ὅκως ἔλθοι ὁ Σκύλης, τὴν μὲν στρατιὴν καταλείπεσκε ἐν τῷ προαστείῳ, αὐτὸς δὲ ὅκως ἔλθοι ἐς τὸ τεῖχος . . . . λάβεσκε ἂν Ἑλληνίδα ἐσθῆτα.* HDT. IV, 78.

DEPENDENCE OF MOODS AND TENSES.

§ 31. 1. In dependent sentences, where the construction allows either a Subjunctive or an Optative, the Subjunctive is used if the leading verb is *primary*, and the Optative if it is *secondary*. (See § 8, 2.) E. g.

Πράττουσιν ἃ ἂν βούλωνται, they do whatever they please: but *ἔπραττον ἃ βούλοιντο, they did whatever they pleased.*

2. In like manner, where the construction allows either an Indicative or an Optative, the Indicative follows *primary*, and the Optative follows *secondary* tenses. E. g.

Λέγουσιν ὅτι τοῦτο βούλονται, they say that they wish for this, ἔλεξαν ὅτι τοῦτο βούλοιντο, they said that they wished for this.

NOTE 1. To these fundamental rules we find one special exception: —

In indirect discourse of all kinds (including sentences denoting a *purpose* or *object* after *ἵνα, μή*, &c.), either an Indicative or a Subjunctive may depend upon a secondary tense, in order that the mood and tense actually used by the speaker may be retained in the indirect discourse. (See § 69.) E. g.

Εἶπεν ὅτι βούλεται, for *εἶπεν ὅτι βούλοιτο, he said that he wished* (i. e. *he said βούλομαι*). *Ἐφοβεῖτο μὴ τοῦτο γένηται*, for *ἐφοβεῖτο μὴ τοῦτο γένοιτο, he feared lest it should happen* (i. e. *he thought, φοβοῦμαι μὴ γένηται*). (See § 44, 2.)

NOTE. 2. An only *apparent* exception to these rules occurs when either an apodosis with *ἄν*, or a verb expressing a wish, stands in a dependent sentence. In both these cases the form which would

have been required in the apodosis or in the wish, if it had been independent, is retained without regard to the leading verb. It will be obvious from the principles of such sentences (Chapter IV), that a change of mood would in most cases change the whole nature of the apodosis or wish. E. g.

Ἐγὼ οὐκ οἶδ' ὅπως ἄν τις σαφέστερον ἐπιδείξειεν, I do not know how any one could show this more clearly. DEM. Aph. I, 828, 23. *Δεῖ γὰρ ἐκείνῳ τοῦτο ἐν τῇ γνώμῃ παραστῆσαι, ὡς ὑμεῖς ἐκ τῆς ἀμελείας ταύτης . . . . ἴσως ἂν ὁρμήσαιτε.* DEM. Phil. I, 44, 25. *Εἰ δ' ὑμεῖς ἄλλο τι γνώσεσθε, ὃ μὴ γένοιτο, τίνα οἴεσθε αὐτὴν ψυχὴν ἕξειν;* DEM. Aph. II, 842, 14.

The learner needs only to be warned not to attempt to apply the rules § 31, 1, 2 to such cases as these. See § 44, 1, N. 3 (*b*).

NOTE 3. A few other unimportant exceptions will be noticed as they occur. See, for example, § 44, 2, Note 2.

REMARK. It is therefore of the highest importance to ascertain which tenses (in all the moods) are to be considered *primary*, and which *secondary*; that is, which are to be followed, in dependent sentences, by the Indicative or Subjunctive, and which by the Optative, where the rules of § 31 are applied. The general principle, stated in § 8, 2, applies chiefly to the Indicative, and even there not without some important modifications.

§ **32.** 1. In the Indicative the general rule holds, that the Present, Perfect, Future, and Future Perfect are *primary* tenses, and the Imperfect, Pluperfect, and Aorist are *secondary* tenses.

2. But the historical Present is a secondary tense, as it refers to the past; and the gnomic Aorist is a primary tense, as it refers to the present.

See the first example under § 10, 2, where an historical Present is followed by the Optative; and the sixth, seventh, and eighth examples under § 30, 1, where gnomic Aorists are followed by the Subjunctive.

3. (*a*.) The Imperfect Indicative in protasis or apodosis denoting the non-fulfilment of a condition (§ 49, 2), when it refers to *present* time, is a primary tense. E. g.

Ἔγραφον ἂν ἡλίκα ὑμᾶς εὖ ποιήσω, εἰ εὖ ᾔδειν, I would tell you in my letter how great services I would render you, if I knew, &c DEM. F. L. 353, 24. *Πάνυ ἂν ἐφοβούμην, μὴ ἀπορήσωσι λόγων.* PLAT. Symp. 193 E. *Ἐφοβούμην ἂν σφόδρα λέγειν, μὴ δόξω, κ. τ. λ., I should be very much afraid to speak, lest I should seem,* &c. PLAT. Theaet. 143 E. *Ταῦτ' ἂν ἤδη λέγειν ἐπεχείρουν, ἵν' εἰδῆτε.* DEM. Aristocr. 623, 11.

(*b.*) On the other hand, the Aorist Indicative in the same sense in protasis and apodosis, and also the Imperfect when it refers to the *past*, are secondary tenses. E. g.

Ἀλλὰ καὶ τοὺς θεοὺς ἂν ἔδεισας παρακινδυνεύειν, μὴ οὐκ ὀρθῶς αὐτὸ ποιήσοις. PLAT. Euthyph. 15 D. Ἀλλ' οὐδὲ μετὰ πολλῶν μαρτύρων ἀποδιδοὺς εἰκῇ τις ἂν ἐπίστευεν, ἵν' εἴ τις γίγνοιτο διαφορά, κομίσασθαι ῥᾳδίως παρ' ὑμῖν δύνηται. DEM. Onet. I, 869, 18. (Here the Subjunctive δύνηται will be explained by § 44, 2, but the Optative shows that the leading verb is secondary.)*

§ **33.** All the tenses of the Subjunctive and Imperative are *primary*, as they refer to present or future time. E. g.

Ἕπεσθ' ὅπῃ ἄν τις ἡγῆται, *follow whithersoever any one leads the way.* THUC. II, 11.

§ **34.** As the Optative refers sometimes to the *future* and sometimes to the *past*, it exerts upon a dependent verb sometimes the force of a *primary*, and sometimes that of a *secondary* tense.

When it refers to the *past*, as in general suppositions after εἰ and relatives, depending on past tenses (§§ 51 and 62), it is of course *secondary*, like any other form which refers to past time.

When it refers to the *future*, it is properly to be considered *primary*. In many cases, however, a double construction is allowed: on the principle of *assimilation* the Greeks preferred the Optative to the Subjunctive in certain clauses depending

* It is difficult to determine the question whether the secondary tenses of the Indicative in this construction (§ 32, 3) are primary or secondary in their effect on the dependent verb, as sentences of nearly every class depending upon them take by assimilation a secondary tense of the Indicative. (So in most final clauses, § 44, 3; in protasis after εἰ, § 49, 2; and after relatives, § 64.) There remain only indirect quotations, and the few cases of final clauses that do not take the Indicative by assimilation, but both of these have the peculiarity of allowing the Indicative and Subjunctive, when the writer pleases, to stand as they were in the direct discourse, instead of being changed to the Optative. Madvig (*Bemerkungen*, p. 20) classes them all as primary forms, considering the two examples of the Optative after the Aorist, quoted above, § 32, 3 (*b*), as exceptions. But these cannot be accounted for on the supposition that both Aorist and Imperfect are primary: they are, however, perfectly regular, if we consider the present forms primary and the past forms secondary (as in other cases); while the other examples in which the Indicative or Subjunctive follows the *past* forms may all be explained on the principle of § 31, Note 1.

on an Optative, the dependent verb referring to the future like the leading verb, and differing little from a Subjunctive in such a position. This assimilation takes place *regularly* in protasis and conditional relative clauses depending on an Optative; but *seldom* in final and object clauses after ἵνα, ὅπως, μή, &c., and *very rarely* in indirect quotations or questions.

The three classes of sentences which may depend on an Optative referring to the future are treated separately:—

1. (*a*.) In protasis and in conditional relative sentences depending upon an Optative which *refers to the future*, the Optative is regularly used to express a future condition, rather than the Subjunctive. E. g.

Εἴης φορητὸς οὐκ ἄν, εἰ πράσσοις καλῶς, *you would be unendurable, if you should ever prosper.* AESCH. Prom. 979. Ἀνδρὶ δέ κ' οὐκ εἴξειε μέγας Τελαμώνιος Αἴας, ὃς θνητός τ' εἴη καὶ ἔδοι Δημήτερος ἀκτήν. Il. XIII, 321. Πῶς γὰρ ἄν τις, ἅ γε μὴ ἐπίσταιτο, ταῦτα σοφὸς εἴη; *for how should any one be wise in those things which he did not understand?* XEN. Mem. IV, 6, 7. Δέοιτο ἂν αὐτοῦ μένειν, ἔστε σὺ ἀπέλθοις. XEN. Cyr. V, 3, 13. Εἰ ἀποθνήσκοι μὲν πάντα, ὅσα τοῦ ζῆν μεταλάβοι, ἐπειδὴ δὲ ἀποθάνοι, μένοι ἐν τούτῳ .... ἆρ' οὐ πολλὴ ἀνάγκη τελευτῶντα πάντα τεθνάναι; PLAT. Phaed. 72 C. Ὡς ἀπόλοιτο καὶ ἄλλος, ὅ τις τοιαῦτά γε ῥέζοι, *may any other man likewise perish, who shall do such things.* Od. I, 47. Τεθναίην, ὅτε μοι μηκέτι ταῦτα μέλοι, *may I die, when I (shall) no longer care for these!* MIMN. Fr. I, 2. (Here ὅταν μηκέτι μέλῃ might be used without change of meaning. But ὅτε μέλει, found in the passage as quoted by Plutarch, would refer to the present in classic Greek.)

(*b*.) On the other hand, the dependent verb is sometimes in the Subjunctive (or Future Indicative with εἰ), on the ground that it follows a tense of future time. This happens especially after the Optative with ἄν used in its sense approaching that of the Future Indicative (§ 52, 2, N; § 54, 1, *b*.) E. g.

Ἢν οὖν μάθῃς μοι τοῦτον, οὐκ ἂν ἀποδοίην, *if then you should (shall) learn this for me, I would not pay,* &c. ARIST. Nub. 116. Ἤν σε ἀφέλωμαι, κάκιστ' ἀπολοίμην. Id. Ran. 586. Ἐγὼ δὲ ταύτην μὲν τὴν εἰρήνην, ἕως ἂν εἷς Ἀθηναίων λείπηται, οὐδέποτ' ἂν συμβουλεύσαιμι ποιήσασθαι τῇ πόλει, *I would never advise the city to make this peace, as long as a single Athenian shall be left.* DEM. F. L. 345, 14. (Here ἕως λείποιτο would be the common form.) Ὥσπερ ἂν ὑμῶν ἕκαστος αἰσχυνθείη τὴν τάξιν λιπεῖν ἣν ἂν ταχθῇ ἐν τῷ πολέμῳ, *as each one of you would be ashamed to leave the post at which he might be placed in war.* AESCHIN. Cor. § 7. (Here ἣν ταχθείη would be the more common expression.) Τῶν ἀτοπωτάτων ἂν εἴη, εἰ ταῦτα δυνηθεὶς μὴ πράξει. DEM. Ol. I, 16, 25. Many such examples may be explained equally well by § 54, 1 (*a*).

NOTE. It will be understood that no assimilation to the Optative can take place when the protasis (after εἰ or a relative) consists of a present or past tense of the indicative, as in this case a change to the Optative would involve a change of time. See § 64, Rem 2.

2. In final and object clauses after ἵνα, ὅπως, μή, &c., the Subjunctive (or Future Indicative) is generally used when the leading verb is an Optative referring to the future; the Optative, however, sometimes occurs. The preference for the Subjunctive here can be explained on the general principle (§ 31, Note 1, and § 44, 2). E. g.

(Subj.) Ὀκνοίην ἂν εἰς τὰ πλοῖα ἐμβαίνειν, μὴ *καταδύσῃ*· φοβοίμην δ' ἂν τῷ ἡγεμόνι ἕπεσθαι, μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐχ οἷόν τε ἔσται ἐξελθεῖν. XEN. An. 1, 3, 17. Οἴομαι ἂν ὑμᾶς μέγα ὀνῆσαι τὸ στράτευμα, εἰ ἐπιμεληθείητε ὅπως ἀντὶ τῶν ἀπολωλότων ὡς τάχιστα στρατηγοὶ καὶ λοχαγοὶ *ἀντικατασταθῶσιν*. XEN. An. III, 1, 38.

(Opt.) Πειρῴμην ἂν μὴ πρόσω ὑμῶν εἶναι, ἵνα, εἴ που καιρὸς εἴη, *ἐπιφανείην*. XEN. Cyr. II, 4, 17. Ἡ φυλακὴ γελοία τις ἂν φαίνοιτο, εἰ μὴ σύγε ἐπιμελοῖο ὅπως ἔξωθέν τι *εἰσφέροιτο*. XEN. Oecon. VII, 39. Other examples of the Optative are AESCH. Eumen. 298 (ἔλθοι, ὅπως γένοιτο); SOPH. Aj. 1221 (ὅπως προσείποιμεν); SOPH. Phil. 325; EUR. Hec. 839; XEN. Cyr. I, 6, 22.

NOTE. In relative sentences expressing a purpose the Future Indicative is regularly retained, even after past tenses of the Indicative. For exceptional cases of the Optative in this construction, depending on the Optative with ἄν, see § 65, 1, Notes 1 and 3.

3. In indirect quotations and questions, depending upon an Optative which refers to the future, the Indicative is the only form regularly used to represent an *Indicative* of the direct discourse. But in indirect questions the Optative is sometimes found representing a *dubitative Subjunctive* of the direct question (§ 88). E. g.

Οὐδ' ἂν εἷς ἀντείποι ὡς οὐ *συμφέρει* τῇ πόλει. DEM. Megal. 202, 24. Εἰ οὖν νῦν ἀποδειχθείη τίνα *χρὴ* ἡγεῖσθαι, ... οὐκ ἂν ὁπότε οἱ πολέμιοι ἔλθοιεν βουλεύεσθαι ἡμᾶς δέοι. XEN. An. III, 2, 36.

Οὐκ ἂν ἔχοις ἐξελθὼν ὅ τι *χρῷο* σαυτῷ, *if you should withdraw, you would not know what to do with yourself.* PLAT. Crit. 45 B. Οὐκ ἂν ἔχοις ὅ τι *χρήσαιο* σαυτῷ, ἀλλ' ἰλιγγιῴης ἂν καὶ χασμῷο οὐκ ἔχων ὅ τι *εἴποις*. Id. Gorg. 486 B. The direct questions here were τί χρῶμαι; — τί χρήσωμαι; — τί εἴπω; The Subjunctive can always be retained in this construction, even after past tenses. See § 71.

NOTE. In DEM. Megal. 203, 12, we find a case of the Optative in an indirect quotation: Οὐ γὰρ ἐκεῖνό γ' ἂν εἴποιμεν, ὡς ἀνταλλάξασθαι *βουλοίμεθ'* ἀντιπάλους Λακεδαιμονίους ἀντὶ Θηβαίων There are

no other readings, and it is doubtful whether we must consider it as an exceptional case of assimilation (*we could not say this, that we wished,* &c.), or emend it, either by reading βουλόμεθα (as proposed by Madvig, *Bemerk.* p. 21), or by inserting ἄν, which may easily have been omitted in the Mss. before either ἀνταλλάξασθαι or ἀντιπάλους. In Plat. Rep. VII, 515 D, we find in the best Mss. Τί ἂν οἴει αὐτὸν εἰπεῖν, εἴ τις αὐτῷ λέγοι ὅτι τότε μὲν ἑώρα φλυαρίας, νῦν δὲ ὀρθότερα βλέποι, *what do you think he would say, if any one should tell him that all that time he had been seeing foolish phantoms, but that now he sees more correctly?* Some Mss. read βλέπει.

In Il. V, 85, Τυδείδην οὐκ ἂν γνοίης ποτέροισι μετείη, the Optative in the indirect question represents μέτεστιν, but οὐκ ἂν γνοίης here refers to the past, meaning *you would not have known.* (See § 49, 2, N. 6.)

§ **35.** 1. The Present, Perfect, and the Futures in the Infinitive and Participle regularly denote time which is merely *relative* to that of the leading verb of the sentence. They are therefore *primary* when that is primary, and *secondary* when that is secondary. E. g.

Βούλεται λέγειν τί τοῦτό ἐστιν, *he wishes to tell what this is.* Ἐβούλετο λέγειν τί τοῦτο εἴη, *he wished to tell what this was.* Φησὶν ἀκηκοέναι τί ἐστιν, *he says he has heard what it is.* Ἔφη ἀκηκοέναι τί εἴη, *he said he had heard what it was.* Φησὶ ποιήσειν ὅ τι ἂν βούλησθε, *he says he will do whatever you shall wish.* Ἔφη ποιήσειν ὅ τι βούλοισθε, *he said he would do whatever you should wish.* Μένουσιν βουλόμενοι εἰδέναι τί ἐστι. Ἔμενον βουλόμενοι εἰδέναι τί εἴη. Μένουσιν ἀκηκοότες τί ἐστιν. Ἔμενον ἀκηκοότες τί εἴη. Μένουσιν ἀκουσόμενοι τί ἐστιν. Ἔμενον ἀκουσόμενοι τί εἴη.

Note. When the Present Infinitive and Participle represent the Imperfect (without ἄν) they are secondary without regard to the leading verb. E. g.

Πῶς γὰρ οἴεσθε δυσχερῶς ἀκούειν, εἴ τίς τι λέγοι; *how unwillingly do you think they heard it, when any one said anything?* See this and the other examples under § 15, 3, and § 73, 2.

2. When the Aorist Infinitive *in itself* does not refer to any definite time, it takes its time from the leading verb (like the Present), and may be either primary or secondary. But when it refers to time *absolutely* past, it is always a secondary tense. E. g.

Βούλεται γνῶναι τί τοῦτό ἐστιν, *he wishes to learn what this is.* Ἐβούλετο γνῶναι τί τοῦτο εἴη, *he wished to learn what this was.* (§ 23, 1.)

But φησὶ γνῶναι τί τοῦτο εἴη, *he says that he learned what this*

was (§ 23, 2). Ἔφη γνῶναι τί τοῦτο εἴη, *he said that he had learned what this was.* (Γνῶναι has the force of a primary tense in the first example, that of a secondary tense in the others.)

3. The Aorist Participle refers to time past relatively to the leading verb. It is therefore secondary when the leading verb is past or present and the Participle refers to time *absolutely* past; but it may be primary when the leading verb is future, if the Participle refers to time *absolutely* future. E. g.

Ἴστε ἡμᾶς ἐλθόντας ἵνα τοῦτο ἴδοιμεν, *you know that we came that we might see this.* Ὑπειπὼν τἄλλα ὅτι αὐτὸς τἀκεῖ πράξοι, ᾤχετο. THUC. I, 90. Τῇ μάστιγι τυπτέσθω πληγὰς ὑπὸ κήρυκος ἐν ἀγορᾷ, κηρύξαντος ὧν ἕνεκα μέλλει τύπτεσθαι. PLAT. Leg. XI, 917 E. Ψήφων δείσας μὴ δεηθείη . . . τρέφει. ARIST. Vesp. 109.

4. The tenses of the Infinitive and Participle with ἄν are followed, in dependent clauses, by those constructions that would have followed the finite moods which they represent, in the same position. See § 41, § 32, 3, and § 34.

CHAPTER III.

THE PARTICLE ˇAN.

§ **36.** The adverb ἄν (Epic κέ, Doric κά) has two uses, which must be carefully distinguished.

1. In one use, it denotes that the action of the verb to which it is joined is dependent upon some condition, expressed or implied. This is its force with the secondary tenses of the Indicative, and with the Optative, Infinitive, and Participle: with these it forms an apodosis, and belongs strictly to the *verb.*

2. In its other use, it is joined regularly to εἰ, *if*, and to all relatives and temporal particles, (and occasionally to the final particles ὡς, ὅπως, and ὄφρα,) when these

words are followed by the *Subjunctive.* Here it seems to belong entirely to the relative or particle, with which it often coalesces, as in ἐάν, ὅταν, ἐπειδάν.

REMARK 1. The rules, § 36, 1, 2, include only the constructions which are in good use in Attic Greek. For the Epic use of ἄν with the Subjunctive in apodosis, see § 38, 2; for ἄν with the Future Indicative, see § 37, 2.

REMARK 2. There is no word or expression in English which can be used to translate ἄν. In its first use (§ 36, 1) we express it by the mood of the verb which we use; as βούλοιτο ἄν, *he would wish.* In its second use, with the Subjunctive, it has no force that can be made perceptible in English. Its peculiar use can be understood only by a study of the various constructions in which it occurs. These are enumerated below, with references (when it is necessary) to the more full explanation of each in Chapter IV.

§ **37.** 1. The Present and Perfect Indicative are never used with ἄν.

When this seems to occur, there is always a mixture of constructions. Thus in PLAT. Leg. IV, 712 E, ἐγὼ δὲ οὕτω νῦν ἐξαίφνης ἂν ἐρωτηθεὶς ὄντως, ὅπερ εἶπον, οὐκ ἔχω εἰπεῖν, ἄν was used with a view to οὐκ ἂν εἴποιμι or some such construction, for which οὐκ ἔχω εἰπεῖν was substituted: the meaning is, *if I should suddenly be asked, I could not say,* &c. So in PLAT. Men. 72 C, κἂν εἰ πολλαὶ . . . εἰσίν, ἕν γέ τι εἶδος ταὐτὸν πᾶσαι ἔχουσι, i. e. *even if they are many, still (it would seem to follow that) they all have,* &c. Examples like the last are very common in Aristotle, who seems to use κἂν εἰ almost like καὶ εἰ, without regard to the mood of the leading verb.

REMARK. Constructions like those mentioned in § 42, 2, Note, must not be referred to this head. For οὐκ ἄν μοι δοκεῖ εἶναι is never *it would not seem to me to be;* but always, *it does not seem to me that it would be;* ἄν belonging to εἶναι.

2. The Future Indicative is often used with ἄν or κέ by the early poets, especially Homer. The addition of ἄν makes the Future more contingent than that tense naturally is, giving it a force approaching that of the Optative with ἄν in apodosis (§ 39). E. g.

Ἀλλ' ἴθ', ἐγὼ δέ κέ τοι Χαρίτων μίαν ὁπλοτεράων δώσω, ὀπυιέμεναι καὶ σὴν κεκλῆσθαι ἄκοιτιν. Il. XIV, 267. Καί κέ τις ὧδ' ἐρέει Τρώων ὑπερηνορεόντων, *perhaps some one will thus speak.* Il. IV, 176. Ὁ δέ κεν κεχολώσεται, ὅν κεν ἵκωμαι, *and he will perhaps be angry to whom I come.* Il. I, 139. Εἰ δ' ἄγε, τοὺς ἂν ἐγὼν ἐπιόψομαι· οἱ δὲ πιθέσθων. Il. IX, 167. Παρ' ἔμοιγε καὶ ἄλλοι, οἵ κέ με τιμή-

σουσι, i. e. *who will honor me when occasion offers.* Il. I, 174. Εἰ δ' Ὀδυσεὺς ἔλθοι καὶ ἵκοιτ' ἐς πατρίδα γαῖαν, αἶψά κε σὺν ᾧ παιδὶ βίας ἀποτίσεται ἀνδρῶν. Od. XVII, 539. (In this passage the Future with κέ is used nearly in the sense of the Optative, corresponding to the Optatives in the Protasis. Ἀποτίσεται may also be Aorist Subjunctive, by § 38, 2.) Μαθὼν δέ τις ἂν ἐρεῖ. PIND. Nem. VII, 68. Κἂν ἔτ' ἔτι φόνιον ὄψομαι αἷμα. EUR. Elect. 484. (So the Mss.)

NOTE 1. The use of ἄν with the Future Indicative in *Attic* Greek is absolutely denied by many critics, and the number of the examples cited in support of it have been greatly diminished by the more careful revision of the texts of the Attic writers. Still several passages remain, even in the best prose, where we must either emend the text against the authority of the Mss., or admit the construction as a rare exception to the general rule. E. g.

Αἰγυπτίους δὲ . . . . οὐχ ὁρῶ ποίᾳ δυνάμει συμμάχῳ χρησάμενοι μᾶλλον ἂν κολάσεσθε τῆς νῦν σὺν ἐμοὶ οὔσης. XEN. An. II, 5, 13. Ἀπισχυρισάμενοι δὲ σαφὲς ἂν [καταστήσετε] αὐτοῖς ἀπὸ τοῦ ἴσου ὑμῖν μᾶλλον προσφέρεσθαι. THUC. I, 140. (Here most editors read καταστήσαιτε, on the authority of inferior Mss.) Ἔφη οὖν τὸν ἐρωτώμενον εἰπεῖν, οὐχ ἥκει, φάναι, οὐδ' ἂν ἥξει δεῦρο, *nor will he be likely to come hither.* PLAT. Rep. X, 615 D. (Here the only other reading is ἥξοι, which is of course corrupt.) Ἔφη . . . . λέγων πρὸς ὑμᾶς ὡς, εἰ διαφευξοίμην, ἤδη ἂν ὑμῶν οἱ υἱεῖς . . . . πάντες παντάπασι διαφθαρήσονται. Id. Apol. 29 C.

The construction is perhaps less suspicious in the dramatic chorus, which belongs to lyric poetry. See the last example under § 37, 2. See § 41, 4, on the Future Infinitive and Participle with ἄν.

NOTE 2. The form κέ is much more common with the Future in Homer than the form ἄν.

3. The most common use of ἄν with the Indicative is with the *secondary* tenses, generally the Imperfect and Aorist, in apodosis. It here denotes that the condition upon which the action of the verb depends *is not* or *was not* fulfilled. See § 49, 2.

NOTE. The Imperfect and Aorist are sometimes used with ἄν in an iterative sense; which construction must not be confounded with that just mentioned. See § 30, 2.

§ **38.** 1. In Attic Greek the Subjunctive is used with ἄν only in the cases mentioned in § 36, 2; never in independent sentences. See § 47, 2, § 50 1 § 51,

and § 60, 3. For the occasional use of ἄν in final clauses, see § 44, 1, Note 2.

2. In Epic poetry, when the Subjunctive is used nearly in the sense of the Future Indicative (§ 87), it sometimes takes κέ or ἄν. The combination forms an apodosis, with a protasis expressed or understood, and is nearly or quite equivalent to the Future Indicative with ἄν. E. g.

Εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι, *and if they do not give her up, I will take her myself.* Il. I, 324. (Cf. Il. I, 137.)
See § 50, 1, Note 2 (*a*).

Note. This Epic use of κέ or ἄν with the Subjunctive must not be confounded with the ordinary construction of § 38, 1. In the latter the ἄν is closely connected with the particle or relative, while in the former it is joined with the verb, as it is with the Indicative or Optative. It in fact bears more resemblance to the ordinary Optative with ἄν in apodosis in Attic Greek, than to any other Attic construction.

§ **39.** The Optative with ἄν *always* forms an apodosis, to which a protasis must be either expressed or implied. It denotes what *would happen*, if the condition (expressed or implied) upon which the action of the verb depends *should ever be* fulfilled. See § 50, 2, and § 52, 2.

Remark. Such constructions as are explained in § 44, 1, N. 3, *a*, and § 74, 1, N. 2, are no exception to this rule, as there ἄν does not belong to the verb.

Note. The *Future* Optative is not used with ἄν. See § 26.

§ **40.** The Imperative is never used with ἄν.

Note. All passages formerly cited for ἄν with the Imperative are now emended on Mss. authority, or otherwise satisfactorily explained. See Passow, or Liddell and Scott, s. v. Ἄν.

§ **41.** The Infinitive and Participle can be used with ἄν in all cases in which a finite verb, if it stood in their place, would be accompanied with ἄν. This com

bination always forms an *apodosis* (except in its iterative sense, Note 3): it can never form a *protasis*, as the finite verb never has ἄν joined *to itself* in protasis. (See § 36, 2.)

Each tense of the Infinitive and Participle with ἄν forms the same kind of apodosis which the *corresponding tense* of the Indicative or Optative would form in its place. The context must decide whether the Indicative or the Optative is represented in each case.

1. The Present Infinitive and Participle (which represent also the Imperfect, by § 15, 3, and § 16, 2), when they are used with ἄν, may be equivalent either to the Imperfect Indicative with ἄν or to the Present Optative with ἄν. They can represent no other form, as no other form of the Present is used with ἄν in apodosis in the finite moods. E. g.

Φησὶν αὐτοὺς ἐλευθέρους ἂν εἶναι, εἰ τοῦτο ἔπραξαν, he says that they would (now) be free, if they had done this (εἶναι ἄν representing ἦσαν ἄν, § 37, 3). *Φησὶν αὐτοὺς ἐλευθέρους ἂν εἶναι, εἰ τοῦτο πράξειαν, he says that they would (hereafter) be free, if they should do this* (εἶναι ἄν representing εἴησαν ἄν, § 39). *Οἴεσθε γὰρ τὸν πατέρα οὐκ ἂν φυλάττειν καὶ τὴν τιμὴν λαμβάνειν τῶν ξύλων; do you think he would not have taken care and have received the pay?* Dem. Timoth. 1194, 20. (Here the direct discourse would be ἐφύλαττεν ἂν καὶ ἐλάμβανεν.) *Οἶμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ἔχειν, for I think it would not be a thankless labor;* i. e. οὐκ ἂν ἔχοι. Xen. An. II, 3, 18. *Μαρτυρίῳ ἐχρῶντο, μὴ ἂν ξυστρατεύειν, εἰ μή τι ἠδίκουν οἷς ἐπῄεσαν, that they would not join in expeditions, unless those against whom they were marching had wronged them.* Thuc. III, 11. (Here ξυστρατεύειν ἄν represents ξυνεστράτευον ἄν.)

Οἶδα αὐτοὺς ἐλευθέρους ἂν ὄντας, εἰ τοῦτο ἔπραξαν, I know they would (now) be free, if they had done this. *Οἶδα αὐτοὺς ἐλευθέρους ἂν ὄντας, εἰ τοῦτο πράξειαν, I know they would (hereafter) be free, if they should do this.* (In the former ὄντας ἄν represents ἦσαν ἄν, in the latter εἴησαν ἄν.) *Τῶν λαμβανόντων δίκην ὄντες ἂν δικαίως* (i. e. ἦμεν ἄν), *whereas we should justly be among those who inflict punishment.* Dem. Eubul. 1300, 8. *Ὅπερ ἔσχε μὴ . . . . τὴν Πελοπόννησον πορθεῖν, ἀδυνάτων ἂν ὄντων (ὑμῶν) ἐπιβοηθεῖν, when you would have been unable to bring aid* (sc. *if he had done it*). Thuc. I 73. *Πόλλ' ἂν ἔχων ἕτερ' εἰπεῖν περὶ αὐτῆς παραλείπω, although I might be able (if I should wish) to say many other things about it, I omit them.* Dem. Cor. 313, 4. *Ἀπὸ παντὸς ἂν φέρων λόγου δικαίου μηχάνημα ποικίλον* (i. e ὃς ἂν φέροις), *thou who wouldst derive, &c* Soph. O. C. 761.

2. The Perfect Infinitive and Participle (which represent also the Pluperfect, by § 18, 3, Rem.), when they are used with ἄν, may be equivalent either to the Pluperfect Indicative with ἄν or to the Perfect Optative with ἄν. E. g.

Εἰ μὴ τὰς ἀρετὰς ὑπὲρ αὐτῶν ἐκείνας οἱ Μαραθῶνι καὶ Σαλαμῖνι παρέσχοντο, ... πάντα ταῦθ' ὑπὸ τῶν βαρβάρων ἂν ἑαλωκέναι (sc. φήσειεν ἄν τις), *if those at Marathon and Salamis had not exhibited those deeds of valor in their behalf, any one would say that all these would have been captured by the barbarians.* DEM. F. L. 441, 21. Here ἑαλωκέναι ἄν represents ἑαλώκεσαν ἄν, Plup. Ind.) Ἀλλ' οὐκ ἂν ἡγοῦμαι αὐτοὺς δίκην ἀξίαν δεδωκέναι, εἰ ἀκροασάμενοι αὐτῶν καταψηφίσαισθε, *but I do not believe they would (then) have suffered sufficient punishment, if you after hearing them should condemn them.* LYS. XXVII, § 9. (Here the protasis in the Optative shows that δεδωκέναι ἄν represents δεδωκότες ἂν εἶεν (§ 18, 1); but if the protasis had been εἰ κατεψηφίσασθε, *if you had condemned them,* δεδωκέναι ἄν would have represented ἐδεδώκεσαν ἄν, *they would have suffered.*) See also, in § 8 of the same oration, οὐκ ἂν ἀπολωλέναι . . . . ἀλλὰ δεδωκέναι. Ἀνδραποδώδεις ἂν δικαίως κεκλῆσθαι ἡγεῖτο. XEN. Mem. I, 1, 16. (Here κεκλῆσθαι ἄν represents κεκλημένοι ἂν εἶεν.)

These constructions are of course rare, as the forms of the finite moods here represented themselves seldom occur.

3. The Aorist Infinitive and Participle with ἄν may be equivalent either to the Aorist Indicative with ἄν or to the Aorist Optative with ἄν. E. g.

Οὐκ ἂν ἡγεῖσθ' αὐτὸν κἂν ἐπιδραμεῖν; *do you not believe that (if this had been so) he would even have run thither?* i. e. οὐκ ἂν ἐπέδραμεν; DEM. Aph. I, 831, 10. Ἄνευ δὲ σεισμοῦ οὐκ ἄν μοι δοκεῖ τὸ τοιοῦτο ξυμβῆναι γενέσθαι (οὐκ ἂν ξυμβῆναι representing οὐκ ἂν ξυνέβη), *but unless there had been an earthquake, it does not seem to me that such a thing could have by any chance happened.* THUC. III, 89. Τοὺς Ἀθηναίους ἤλπιζεν ἴσως ἂν ἐπεξελθεῖν καὶ τὴν γῆν οὐκ ἂν περιιδεῖν τμηθῆναι (i. e. ἴσως ἂν ἐπεξέλθοιεν καὶ οὐκ ἂν περιίδοιεν). Id. II, 20. Οὐδ' ἂν κρατῆσαι αὐτοὺς τῆς γῆς ἡγοῦμαι (i. e. κρατήσειαν ἄν). Id. VI, 37.

Ἀλλὰ ῥᾳδίως ἂν ἀφεθείς, εἰ καὶ μετρίως τι τούτων ἐποίησε, προείλετο ἀποθανεῖν, *whereas he might easily have been acquitted,* &c. XEN. Mem. IV, 4, 4. Καὶ εἰ ἀπήχθησθε ὥσπερ ἡμεῖς, εὖ ἴσμεν μὴ ἂν ἧσσον ὑμᾶς λυπηροὺς γενομένους τοῖς ξυμμάχοις, καὶ ἀναγκασθέντας ἂν ἢ ἄρχειν, κ. τ. λ. (i. e. οὐκ ἂν ἐγένεσθε, καὶ ἠναγκάσθητε ἄν), *if you had become odious as we have, we are sure that you would have been no less oppressive to your allies, and that you would have been forced,* &c. THUC. I, 76. Ὁρῶν τὸ παρατείχισμα ἁπλοῦν ὄν, καὶ εἰ ἐπικρατήσειέ τις . . . . ῥᾳδίως ἂν αὐτὸ ληφθέν (i. e. ῥᾳδίως ἂν αὐτὸ ληφθείη), *seeing that it would easily be taken,* &c. Id. VII, 42.

Οὔτε ὄντα οὔτε ἂν γενόμενα λογοποιοῦσιν, *they relate things which are not real, and which never could happen* (i. e. οὐκ ἂν γένοιτο). Id. VI, 38.

4. The Future Infinitive and Participle with ἄν would be equivalent to the Homeric construction of ἄν with the Future Indicative (§ 37, 2). As, however, ἄν is not found in Homer with either the Future Infinitive or the Future Participle (see below, Note 2), this construction rests chiefly on the authority of passages in Attic writers, and is subject to the same doubt and suspicion as that of the Future Indicative with ἄν in those writers. (See § 37, 2, Note 1.) In the following passages it is still retained in the best editions, with strong support from Mss.

Νομίζοντες, εἰ ταύτην πρώτην λάβοιεν, ῥᾳδίως ἂν σφίσι τἆλλα προσχωρήσειν. Thuc. II, 80. (Here the direct discourse would regularly have been either in the Fut. Ind. without ἄν, or in the Aor. Opt. with ἄν.) The same may be said of Thuc. V, 82, νομίζων μέγιστον ἂν σφᾶς ὠφελήσειν. (Here one Ms. reads by correction ὠφελῆσαι.) See also Thuc. VI, 66; VIII, 25 and 71. Σχολῇ ποθ' ἥξειν δεῦρ' ἂν ἐξηύχουν ἐγώ, *I declared that I should be very slow to come hither again.* Soph. Ant. 390. Ἀφίετε ἢ μὴ ἀφίετε, ὡς ἐμοῦ οὐκ ἂν ποιήσοντος ἄλλα, οὐδ' εἰ μέλλω πολλάκις τεθνάναι. Plat. Apol. 30 C. Τοὺς ὁτιοῦν ἂν ἐκείνῳ ποιήσοντας ἀνῃρηκότες ἐκ τῆς πόλεως ἔσεσθε. Dem. F. L. 450, 27. (Here Cod. A. reads ποιήσαντας.)

Note 1. As the Future Optative is never used with ἄν (§ 39, Note), this can never be represented by the Future Infinitive or Participle with ἄν.

Note 2. The Participle with ἄν or κέ is not found in Homer or Pindar. The Infinitive with ἄν occurs in these poets very seldom, and only in indirect discourse. E. g.

Καὶ δ' ἂν τοῖς ἄλλοισιν ἔφη παραμυθήσασθαι. Il. IX, 684. (The direct discourse is given in the words of Achilles in vs. 417, καὶ δ' ἂν . . . . παραμυθησαίμην.)

Note 3. The Infinitive with ἄν sometimes represents an *iterative* Imperfect or Aorist Indicative with ἄν (§ 30, 2). This must be carefully distinguished from an apodosis. E. g.

Ἀκούω Λακεδαιμονίους τότε ἐμβαλόντας ἂν καὶ κακώσαντας τὴν χώραν ἀναχωρεῖν ἐπ' οἴκου πάλιν, *I hear that the Lacedaemonians at that time, after invading and ravaging the country, used to return home again.* Dem. Phil. III, 123, 16. (Here ἀναχωρεῖν ἄν represents ἀνεχώρουν ἄν in its iterative sense, *they used to return.*)

NOTE 4. The Infinitive with ἄν commonly stands in indirect discourse after a verb of *saying* or *thinking*, as in most of the examples given above. Occasionally, however, it is found in other constructions, where the simple Present or Aorist Infinitive is regularly used. E. g.

Τὰ δὲ ἐντὸς οὕτως ἐκαίετο, ὥστε ἥδιστα ἂν ἐς ὕδωρ ψυχρὸν σφᾶς αὐτοὺς ῥίπτειν, *so that they would most gladly have thrown themselves into cold water.* THUC. II, 49. (Ὥστε ῥίπτειν would be the ordinary expression here: with ἄν it represents an Imperfect Indicative, ἔρριπτον ἄν.) Ἐκείνους ἀπεστερηκέναι, εἰ καὶ κρατοῖεν, μὴ ἂν ἔτι σφᾶς ἀποτειχίσαι, *to have deprived them of the power of ever again walling them in, even if they should be victorious.* Id. VII, 6. See § 27, N. 2 (*a*), for an example of βούλομαι and the Infinitive with ἄν. We have given examples of verbs of *hoping*, &c. with the Present, Aorist, and Future Infinitive; they sometimes take the Infinitive with ἄν, as a slight change from the Future; as in THUC. VII, 61: τὸ τῆς τύχης κἂν μεθ' ἡμῶν ἐλπίσαντες στῆναι. (See § 27, N. 3.) Ἐλπίζω is found also with ὡς and the Future Optative in THUC. VI, 30; and with ὡς and the Aorist Optative with ἄν in V, 9.

NOTE 5. The Participle with ἄν can never represent a *protasis*, because there is no form of protasis in the finite moods in which ἄν is joined with the *verb itself*. For examples of apparent violations of this principle, incorrectly explained by Matthiae and others as cases of the Participle with ἄν in protasis, see § 42, 3, Note 1.

§ **42.** 1. When ἄν is used with the Subjunctive, if it does not coalesce with the relative or particle into one word (as in ἐάν, ὅταν), it is separated from it only by such words as μέν, δέ, τέ, γάρ, &c. See examples under § 62.

2. When ἄν stands in apodosis with any verbal form, it may be either placed near the verb, or attached to some more emphatic word in the sentence.

Particularly, it is very often placed directly after interrogatives, negatives, adverbs of *time*, *place*, &c., and other words which especially affect the sense of the sentence. E. g.

Ἀλλὰ τίς δὴ θεῶν θεραπεία εἴη ἂν ἡ ὁσιότης; PLAT. Euthyph. 13 D. Ἀλλ' ὅμως τὸ κεφάλαιον αὐτῶν ῥᾳδίως ἂν εἴποις. Id. 14 A. Οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθών, Τυδείδην, ὃς νῦν γε ἂν καὶ Διὶ πατρὶ μάχοιτο. Il. V, 456. Πῶς ἂν τὸν αἱμυλώτατον, ἐχθρὸν ἄλημα, τούς τε δισσάρχας ὀλέσσας βασιλῆς, τέλος θάνοιμι καὐτός. SOPH. Aj. 389. Τάχιστ' ἄν τε πόλιν οἱ τοιοῦτοι ἑτέρους πείσαντες ἀπολέσειαν. THUC. II, 63.

NOTE. For the sake of emphasis, ἄν is often separated from its verb by such words as οἴομαι, δοκέω, φημί, οἶδα, &c. In

such cases care must be taken to connect the ἄν with the verb to which it really belongs. E. g.

Καὶ νῦν ἡδέως ἄν μοι δοκῶ κοινωνῆσαι, *and now I think I should gladly take part* (ἄν belonging to κοινωνῆσαι). XEN. Cyr. VIII, 7, 25. Οὐδ' ἂν ὑμεῖς οἶδ' ὅτι ἐπαύσασθε πολεμοῦντες, *nor would you (I am sure) have ceased fighting.* DEM. Phil. II, 72, 25. Τί οὖν ἄν, ἔφην, εἴη ὁ Ἔρως; PLAT. Symp. 202 D. This is especially irregular in the expression οὐκ οἶδα ἂν εἰ, or οὐκ ἂν οἶδα εἰ, followed by an Optative to which the ἄν belongs; as οὐκ οἶδ' ἂν εἰ πείσαιμι, *I do not know whether I could persuade him* (sc. *if I should try*). EUR. Med. 941. The more regular form would be οὐκ οἶδα εἰ πείσαιμι ἄν. See Elmsley *ad loc.* (vs. 911).

3. Ἄν is sometimes used twice, or even three times, with the *same verb.* This may be done in a long sentence, to make the conditional force felt through the whole, especially when the connection is broken by intermediate clauses. It may also be done in order to emphasize particular words with which it is joined, and to make them prominent as being affected by the contingency. E. g.

Ὥστ' ἄν, εἰ σθένος λάβοιμι, δηλώσαιμ' ἂν οἷ' αὐτοῖς φρονῶ. SOPH. El. 333. Οὐκ ἂν ἡγεῖσθ' αὐτὸν κἂν ἐπιδραμεῖν. DEM. Aph. I, 831, 10. Οὔτ' ἂν ἑλόντες αὖθις ἀνθαλοῖεν ἄν. AESCH. Ag. 340. Ἄλλους γ' ἂν οὖν οἰόμεθα τὰ ἡμέτερα λαβόντας δεῖξαι ἂν μάλιστα εἴ τι μετριάζομεν. THUC. I, 76. (See § 42, 2, N.) Οὔτ' ἂν κελεύσαιμ', οὔτ' ἄν, εἰ θέλοις ἔτι πράσσειν, ἐμοῦ γ' ἂν ἡδέως δρῴης μέτα. SOPH. Ant. 69. Λέγω καθ' ἕκαστον δοκεῖν ἄν μοι τὸν αὐτὸν ἄνδρα παρ' ἡμῶν ἐπὶ πλεῖστ' ἂν εἴδη καὶ μετὰ χαρίτων μάλιστ' ἂν εὐτραπέλως τὸ σῶμα αὔταρκες παρέχεσθαι. THUC. II, 41. (Here ἄν is used three times, belonging to παρέχεσθαι.) Ὑμῶν δὲ ἔρημος ὢν οὐκ ἂν ἱκανὸς οἶμαι εἶναι οὔτ' ἂν φίλον ὠφελῆσαι οὔτ' ἂν ἐχθρὸν ἀλέξασθαι. XEN. An. I, 3, 6. (Here ἄν is used three times, belonging to εἶναι.)

NOTE 1. This principle, taken in connection with that stated in § 42, 2, by showing that ἄν can be joined to any word in the sentence which it is important to emphasize, as well as to its own verb, and even to both, explains many cases in which ἄν and a Participle appear to form a *protasis* (See § 41, Note 5.) If a Participle takes the place of a protasis, it is of course one of the most important words in the sentence, and one to which the particle ἄν is especially likely to be attached. The ἄν, however, does not *qualify* such a Participle, any more than it does a negative or in-

terrogative with which it is connected for the same purpose; but it always belongs to the principal verb of the apodosis. E. g.

Νομίσατε τό τε φαῦλον καὶ τὸ μέσον καὶ τὸ πάνυ ἀκριβὲς ἂν ξυγκραθὲν μάλιστ' ἂν ἰσχύειν, *believe that these, if they should be unied, would be especially strong.* THUC. VI, 18. (Here ξυγκραθέν alone (*not* with ἄν) is equivalent to εἰ ξυγκραθείη (§ 52, 1), and the ἄν is placed before it merely to emphasize it, as containing the protasis to the verb ἰσχύειν, to which this ἄν, as well as the other, belongs.) Ἀγῶνας ἄν τίς μοι δοκεῖ, ἔφη, ὦ πάτερ, προειπὼν ἑκάστοις καὶ ἆθλα προτιθεὶς μάλιστ' ἂν ποιεῖν εὖ ἀσκεῖσθαι, *it seems to me, said he, father, that if any one should proclaim contests,* &c., *he would cause,* &c. XEN. Cyr. I, 6, 18. (Here the protasis implied in the Participles is merely emphasized by ἄν, which belongs to ποιεῖν.) Λέγοντος ἄν τινος πιστεῦσαι οἴεσθε; (i. e. εἴ τις ἔλεγεν, ἐπίστευσαν ἄν;) *do you think they would have believed it, if any one had told them?* DEM. Phil. II, 71, 4. (Here too the ἄν stands near λέγοντος only to point it out as the protasis, to which its own verb πιστεῦσαι is the apodosis.)

In these cases, the protasis expressed by the Participle is affected by the ἄν, only as the ordinary protasis with εἰ is affected in the example from SOPH. El. 333, quoted above, under § 42, 3.

NOTE 2. Ἄν is sometimes used elliptically without a verb, when one can be supplied from the context. E. g.

Οἱ οἰκέται ῥέγκουσιν· ἀλλ' οὐκ ἂν πρὸ τοῦ (sc. ἔρρεγκον), *the slaves are snoring; but they wouldn't have done so once.* ARIST. Nub. 5. Ὡς οὔτ' ἂν ἀστῶν τῶνδ' ἂν ἐξείποιμί τῳ, οὔτ' ἂν τέκνοισι τοῖς ἐμοῖς, στέργων ὅμως. SOPH. O. C. 1528. So πῶς γὰρ ἄν (sc. εἴη); *how could it?* πῶς οὐκ ἄν; and similar phrases; especially ὥσπερ ἂν εἰ (also written as one word, ὡσπερανεί), in which the ἄν belongs to the verb that is understood after εἰ; as φοβούμενος ὥσπερ ἂν εἰ παῖς, *fearing like a child* (i. e. φοβούμενος ὥσπερ ἂν ἐφοβήθη εἰ παῖς ἦν). PLAT. Gorg. 479 A. (See § 53, N. 3.)

In like manner ἄν may be used with εἰ in protasis, or with a conditional relative, the verb being understood; as in XEN. An. I, 3, 6: ὡς ἐμοῦ οὖν ἰόντος ὅπῃ ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε. (That is, ὅπῃ ἂν καὶ ὑμεῖς ἴητε.)

NOTE 3. Repetition of κέ is rare; yet it sometimes occurs E. g.

Τῷ κε μάλ' ἤ κεν ἔμεινε καὶ ἐσσύμενός περ ὁδοῖο,
Ἤ κέ με τεθνηυῖαν ἐνὶ μεγάροισιν ἔλειπεν. Od. IV, 733.

On the other hand, Homer sometimes joins ἄν and κέ in the same sentence for emphasis. E. g.

Καρτεραί, ἃς οὔτ' ἄν κεν Ἄρης ὀνόσαιτο μετελθών,
Οὔτε κ' Ἀθηναίη λαοσσόος. Il. XIII, 127.

4. When an apodosis consists of several *co-ordinate* clauses

with the same mood, ἂν is generally used only in the first, and understood in the others; unless it is repeated for emphasis, or for some other special reason. E. g.

Οὐδ' ἂν ἐμέ, ἡνίκα δεῦρο ἀποπλεῖν ἐβουλόμην, κατεκώλυεν, οὐδὲ τοιαῦτα λέγειν τούτῳ προσέταττεν, ἐξ ὧν ἥκισθ' ὑμεῖς ἐμέλλετ' ἐξιέναι. DEM. F. L. 357, 3. (Here ἂν is understood with προσέταττεν.) Οὕτω δὲ δρῶν οὐδὲν ἂν διάφορον τοῦ ἑτέρου ποιοῖ, ἀλλ' ἐπὶ ταὐτὸν ἀμφότεροι ἴοιεν. PLAT. Rep. II, 360 C. Οὐκοῦν κἄν, εἰ πρὸς αὐτὸ τὸ φῶς ἀναγκάζοι αὐτὸν βλέπειν, ἀλγεῖν τε ἂν τὰ ὄμματα καὶ φεύγειν ἀποστρεφόμενον (οἴει); Id. VII, 515 E. (This example illustrates also the principle of § 42, 3, κἂν belonging to the Infinitives.) See also XEN. An. II, 5, 14. Πάντα ᾔρει ὁ Φίλιππος, πολλὰ λέγοντος ἐμοῦ καὶ θρυλοῦντος ἀεί, τὸ μὲν πρῶτον ὡς ἂν εἰς κοινὸν γνώμην ἀποφαινομένου, μετὰ ταῦτα δ' ὡς ἀγνοοῦντας διδάσκοντος, τελευτῶντος δὲ ὡς ἂν πρὸς πεπρακότας αὑτοὺς καὶ ἀνοσιωτάτους ἀνθρώπους οὐδὲν ὑποστελλομένου. DEM. F. L. 390, 5. (The first ἂν belongs to ἀπεφαινόμην implied, *as I should have declared it, if I had been speaking to inform my colleagues;* in the following clause the same tense (ἐδίδασκον) is implied, and ἂν is not repeated; in the third clause, on the contrary, an Optative is implied, ὡς ἂν λέγοιμι, and therefore the ἂν again appears.) In PLAT. Rep. III, 398 A, we find ἂν used with two co-ordinate Optatives, understood with a third, and repeated again with a fourth to avoid confusion with a dependent Optative. Ἂν may be understood with an Optative even in a separate sentence, if the construction is continued from a sentence in which ἂν is used with the Optative; as in PLAT. Rep. I, 352 E:—Ἔσθ' ὅτῳ ἂν ἄλλῳ ἴδοις ἢ ὀφθαλμοῖς; Οὐ δῆτα. Τί δέ; ἀκούσαις ἄλλῳ ἢ ὠσίν; So with πράττοι, Id. IV, 439 B.

NOTE. The Adverb τάχα, in the sense of *perhaps*, is often joined with ἄν, in which case the phrase τάχ' ἂν is nearly equivalent to ἴσως. This, however, cannot be used unless the ἂν would form an apodosis with the verb of the sentence, if the τάχα were not joined with it. Thus τάχ' ἂν γένοιτο means *it might perhaps happen.* So τάχ' ἂν ἐγένετο means *it would perhaps have happened;* but it can never (like ἴσως ἐγένετο) mean *perhaps it happened.*

CHAPTER IV.

USE OF THE MOODS.

This chapter includes all those constructions which require any other form of the finite verb than the simple Indicative expressing an absolute assertion (§ 2). The Infinitive and Participle are included here only so far as they are used in indirect discourse, or in Protasis and Apodosis.

These constructions are divided into the following classes: —

I. Final and Object Clauses after *ἵνα*, *ὡς*, *ὅπως*, *ὄφρα*, and *μή*.
II. Conditional Sentences.
III. Relative and Temporal Sentences.
IV. Indirect Discourse, including Indirect Quotations and Questions.
V. Causal Sentences.
VI. Expressions of a Wish.
VII. Imperative and Subjunctive in Commands, Exhortations, and Prohibitions.
VIII. Subjunctive (like the Future Indicative) in Independent Sentences. — Interrogative Subjunctive. — *Οὐ μή* with the Subjunctive or Future Indicative.

SECTION I.

Final and Object Clauses after Ἵνα, Ὡς, Ὅπως, Ὄφρα, and Μή.

§ **43.** The clauses which depend upon the so called *final* particles, *ἵνα*, *ὡς*, *ὅπως*, *ὄφρα*, *that*, *in*

order that, and μή, *lest, that not*, may be divided into three classes: —

A. Pure *final* clauses, in which the *end*, *purpose*, or *motive* of the action of *any* verb may be expressed, after *any one* of the final particles; as ἔρχεται ἵνα τοῦτο ἴδῃ, *he is coming that he may see this;* ἀπέρχεται μὴ τοῦτο ἴδῃ, *he is departing that he may not see this.*

B. Object clauses with ὅπως or ὅπως μή after verbs of *striving*, &c.; as σκόπει ὅπως γενήσεται, *see that it happens;* σκόπει ὅπως μὴ γενήσεται, *see that it does not happen.* These clauses express the *direct object* of the verb of *striving*, &c., so that they may stand in apposition to an object accusative like τοῦτο; as σκόπει τοῦτο ὅπως μή σε ὄψεται, *see to this, viz., that he does not see you.* They also imply the *end* or *purpose* of the action of the leading verb, and to this extent they partake of the nature of final clauses.

C. *Object* clauses with μή after verbs of *fearing*, &c.; as φοβοῦμαι μὴ γένηται, *I fear lest it may happen;* φοβοῦμαι μὴ τοῦτο ἐγένετο, *I fear lest this happened.* These express simply the object of fear, without even implying any *purpose* to prevent that object from being realized. Thus if we say φοβοῦμαι τοῦτο, μὴ κακῶς πράξω, *I fear this, lest I may fall into misfortune*, the clause with μή merely explains τοῦτο, the direct object of φοβοῦμαι.

REMARK. Although the object clauses of the class B partake slightly of the nature of final clauses, so that they sometimes allow the same construction (the Subjunctive for the Future Indicative, § 45), still the distinction between these two classes is very strongly marked. An object clause, as we have seen, can stand in apposition to a preceding τοῦτο; whereas a final clause could stand in apposition to τούτου

ἕνεκα, as *ἔρχεται τούτου ἕνεκα, ἵνα ἡμῖν βοηθήσῃ, he comes for this purpose, viz., that he may assist us.* The two can be combined in one sentence; as *σπουδάζει ὅπως πλουτήσει, ἵνα τοὺς φίλους εὖ ποιῇ, he is eager to be rich, that he may benefit his friends.*

Care must be taken not to mistake the nature of an object clause, when its subject is attracted by the leading verb; as *σκοπεῖν τὴν πόλιν ὅπως σωθήσεται* for *σκοπεῖν ὅπως ἡ πόλις σωθήσεται, to see that the city is saved.*

NOTE 1. *Ὄφρα* is found only in Epic and Lyric poetry.

NOTE 2. The regular negative adverb after *ἵνα, ὡς, ὅπως,* and *ὄφρα* is *μή*; but after *μή, lest, οὐ* is used. E. g.

Ἀπέρχεται, ἵνα μὴ τοῦτο ἴδῃ, he is departing that he may not see this. Φοβεῖται μὴ οὐ τοῦτο γένηται, he is afraid lest this may not happen. This use of *οὐ* as the negative after *μή* seems to have no other object than to avoid repetition of *μή*. Where, however, the sentence is so long that this repetition would not be noticed, we find *μή* repeated; as in XEN. Mem. I, 2, 7: *ἐθαύμαζε δ' εἴ τις . . . . φοβοῖτο μὴ ὁ γενόμενος καλὸς κἀγαθὸς τῷ τὰ μέγιστα εὐεργετήσαντι μὴ τὴν μεγίστην χάριν ἕξοι.*

A. *Pure Final Clauses.*

§ **44.** 1. In *pure* final clauses the Subjunctive is regularly used, if the leading verb is *primary;* and the Optative, if the leading verb is *secondary.* E. g.

Νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα. Il. II, 381. *Σοὶ δ' ὧδε μνηστῆρες ὑποκρίνονται, ἵν' εἰδῇς αὐτὸς σῷ θυμῷ, εἰδῶσι δὲ πάντες Ἀχαιοί.* Od. II, 111. *Εἴπω τι δῆτα κἄλλ', ἵν' ὀργίζῃ πλέον;* SOPH. O. R. 364. *Καὶ γὰρ βασιλεὺς αἱρεῖται, οὐχ ἵνα ἑαυτοῦ καλῶς ἐπιμελῆται, ἀλλ' ἵνα καὶ οἱ ἑλόμενοι δι' αὐτὸν εὖ πράττωσι.* XEN. Mem. III, 2, 3. *Δοκεῖ μοι κατακαῦσαι τὰς ἁμάξας, ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῇ.* XEN. An. III, 2, 27. *Ὤρνυθ', ἵν' ἀθανάτοισι φόως φέροι ἠδὲ βροτοῖσιν.* Od. V, 2. *Φίλος ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοίη δίκην.* XEN. An. II, 6, 21.

Βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἥ τις ὀνήσει, ὡς μὴ πάντες ὄλωνται ὀδυσσαμένοιο τεοῖο. Il. VIII, 36. *Διανοεῖται τὴν γέφυραν λῦσαι, ὡς μὴ διαβῆτε, ἀλλ' ἐν μέσῳ ἀποληφθῆτε.* XEN. An. II, 4, 17. *Πέφνε δ' Εὔρυτον, ὡς Αὐγέαν λάτριον μισθὸν πράσσοιτο.* PIND. Ol. XI (X), 34. *Τούτου ἕνεκα φίλων ᾤετο δεῖσθαι, ὡς συνεργοὺς ἔχοι.* XEN. An. I, 9, 21.

Τὸν δὲ μνηστῆρες λοχῶσιν, ὅπως ἀπὸ φῦλον ὄληται ἐξ Ἰθάκης Od. XIV, 181. Μέθες τόδ' ἄγγος νῦν, ὅπως τὸ πᾶν μάθῃς. SOPH. El. 1205. Εἰς καιρὸν ἥκεις, ὅπως τῆς δίκης ἀκούσῃς. XEN. Cyr III, 1, 8. Παρακαλεῖς ἰατρούς, ὅπως μὴ ἀποθάνῃ. XEN. Mem. II, 10, 2. Οἶμαι δὲ ταῦτα γίγνεσθαι, οὐχ ὅπως τοὺς αὐτοὺς χοροὺς κρίνωσιν οἱ πολῖται, οὐδ' ὅπως τοὺς αὐτοὺς αὐλητὰς ἐπαινῶσιν, οὐδ ὅπως τοὺς αὐτοὺς ποιητὰς αἱρῶνται, οὐδ' ἵνα τοῖς αὐτοῖς ἥδωνται, ἀλλ' ἵνα τοῖς νόμοις πείθωνται. XEN. Mem. IV, 4, 16. Ἐν χείρεσσιν ἔθηκεν, ὅπως ἔτι πῆμα φύγοιμι. Od. XIV, 312. Ἐπρεσβεύοντο ἐγκλήματα ποιούμενοι, ὅπως σφίσιν ὅτι μεγίστη πρόφασις εἴη τοῦ πολεμεῖν. THUC. I, 126.

Κεφαλῇ κατανεύσομαι, ὄφρα πεποίθῃς. Il. I, 524. Ὄρσεο δὴ νῦν, ξεῖνε, πόλινδ' ἴμεν ὄφρα σε πέμψω. Od. VI, 255. Δόμον Φερσεφόνας ἐλθέ, ὄφρ' ἰδοῖσ' υἱὸν εἴπῃς. PIND. Ol. XIV, 30. Αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἑτοιμάσατ', ὄφρα μὴ οἶος Ἀργείων ἀγέραστος ἔω. Il. I, 118. Ὣς ὁ μὲν ἔνθα κατέσχετ' ἐπειγόμενός περ ὁδοῖο, ὄφρ' ἕταρον θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν. Od. III, 284.

Ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή τι νοήσῃ Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσσω. Il. I, 522. Οὐ δῆτ' αὐτὸν ἄξεις δεῦρο, μή τις ἀναρπάσῃ; SOPH. Aj. 986. Λυσιτελεῖ ἐᾶσαι ἐν τῷ παρόντι, μὴ καὶ τοῦτον πολέμιον προσθώμεθα. XEN. Cyr. II, 4, 12. Λέγεται εἰπεῖν ὅτι ἀπιέναι βούλοιτο, μὴ ὁ πατήρ τι ἄχθοιτο καὶ ἡ πόλις μέμφοιτο. XEN. Cyr. I, 4, 25.

NOTE 1. The Future Indicative sometimes (though rarely) takes the place of the Subjunctive in *pure* final clauses, after ὅπως and ὄφρα (ὅπως μή, ὄφρα μή); — *never* after ἵνα or ὡς, and very seldom after the simple μή. (Μή with the Future is commonly found only after verbs of the next two classes; §§ 45, 46.) Here, as well as after verbs of *striving* and of *fearing*, the Future differs from the Subjunctive only by being a more *vivid* form of statement. E. g.

Αἰεὶ δὲ μαλακοῖσι καὶ αἱμυλίοισι λόγοισι θέλγει, ὅπως Ἰθάκης ἐπιλήσεται. Od. I, 56. Οὐδὲ δι' ἓν ἄλλο τρέφονται ἢ ὅπως μαχοῦνται ὑπὲρ τῶν τρεφόντων. XEN. Cyr. II, 1, 21. Χρὴ ἀναβιβάζειν ἐπὶ τὸν τροχὸν τοὺς ἀναγραφέντας, ὅπως μὴ πρότερον νὺξ ἔσται πρὶν πυθέσθαι τοὺς ἄνδρας ἅπαντας. ANDOC. de Myster. I, p. 6, 38. § 43. Ἐπ' αὐτοὺς τοὺς προλόγους σου τρέψομαι, ὅπως τὸ πρῶτον τῆς τραγῳδίας μέρος πρώτιστον βασανιῶ. ARIST. Ran. 1120. In Nub. 1466, ὅπως ἀπολεῖς μετελθών (not μετ' ἐμοῦ ἔλθ') is to be explained by § 45, N. 7. Θάρσυνον δέ οἱ ἦτορ ἐνὶ φρεσίν, ὄφρα καὶ Ἕκτωρ εἴσεται. Il. XVI, 242. So Od. IV, 163. Ὥστ' εἰκὸς ἡμᾶς μὴ βραδύνειν ἐστί, μή καί τις ὄψεται χἠμῶν ἴσως κατείπῃ. ARIST. Eccles. 495. So μὴ κεχολώσεται, Il. XX, 301. This construction is very rare in Attic prose.

NOTE 2. The Particle ἄν (κέ) is sometimes joined with

ὡς, ὅπως, and ὄφρα, before the Subjunctive in final clauses; especially with ὡς and ὄφρα in Homer. The ἄν here is always joined to the particle, and (as in protasis) it adds nothing to the sense which can be made perceptible in English. E. g.

Πείθεο, ὡς ἄν μοι τιμὴν μεγάλην καὶ κῦδος ἄρηαι, *obey, that thou mayest gain for me great honor and glory.* Il. XVI, 84. (Here ὡς ἂν ἄρηαι seems to be merely a weaker form of expression than ὡς ἄρηαι would have been.) Ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι, *that thou mayest go the more safely.* Il. I, 32. Ἀλλ' οὗτος μὲν νῦν σοὶ ἅμ' ἕψεται, ὄφρα κεν εὕδῃ σοῖσιν ἐνὶ μεγάροισιν. Od. III, 359. Προσδεόμεθα . . . . συμπέμψαι ἡμῖν, ὡς ἄν μιν ἐξέλωμεν ἐκ τῆς χώρης. HDT. I, 36. Ἀλλ' ἐάσωμεν, φίλοι, ἕκηλον αὐτόν, ὡς ἂν εἰς ὕπνον πέσῃ. SOPH. Phil. 825. Τουτὶ λαβών μου τὸ σκιάδειον ὑπέρεχε ἄνωθεν, ὡς ἂν μή μ' ὁρῶσιν οἱ θεοί. ARIST. Av. 1508. Καί φατε αὐτὸν τοιοῦτον εἶναι, ὅπως ἂν φαίνηται ὡς κάλλιστος καὶ ἄριστος. PLAT. Symp. 199 A. Ἂν γέ τινας ὑποπτεύῃ ἐλεύθερα φρονήματα ἔχοντας μὴ ἐπιτρέψειν αὐτῷ ἄρχειν, (πολέμους κινεῖ) ὅπως ἂν τούτους μετὰ προφάσεως ἀπολλύῃ, *that he may destroy them.* PLAT. Rep. VIII, 567 A. Ὡς ἂν μάθῃς, ἀντάκουσον. XEN. An. II, 5, 16. See also An. VII, 4, 2; AESCH. Prom. 10 (ὡς ἄν), 824 (ὅπως ἄν), Eumen. 573 (ὅπως ἄν).

NOTE 3. (*a.*) Homer and Herodotus sometimes use ἄν or κέ in final clauses with the same particles before the Optative, with no apparent effect upon the verb. E. g.

Καί μιν μακρότερον καὶ πάσσονα θῆκεν ἰδέσθαι, ὥς κεν Φαιήκεσσι φίλος πάντεσσι γένοιτο. Od. VIII, 20. Ἐννῆμαρ δ' ἐς τεῖχος ἵει ῥόον· ὗε δ' ἄρα Ζεὺς συνεχές, ὄφρα κε θᾶσσον ἁλίπλοα τείχεα θείη. Il. XII, 25. Σὺ δέ με προΐεις ἐς πατέρα, ὄφρ' ἂν ἑλοίμην δῶρα. Od. XXIV, 334. Διώρυχα (ὤρυσσεν), ὅκως ἂν τὸ στρατόπεδον ἱδρυμένον κατὰ νώτου λάβοι. HDT. I, 75. Ταῦτα δὲ περὶ ἑωυτὸν ἐσέμνυε τῶνδε εἵνεκεν, ὅκως ἂν μὴ ὁρέοντες οἱ ὁμήλικες λυπεοίατο καὶ ἐπιβουλεύοιεν, ἀλλ' ἑτεροῖός σφι δοκέοι εἶναι μὴ ὁρέωσι, *in order that his campanions might not be offended by seeing him and plot against him, but that he might appear to them to be of another nature by their not seeing him.* Id. I, 99.

(*b.*) Apart from this use, however, the Optative can be regularly joined with ἄν in any final clause, if it forms an *apodosis* with the verb, to which there is a protasis expressed or distinctly understood. Such Optative with ἄν can follow primary as well as secondary tenses. (§ 31, N. 2.) E. g.

Ἡγείσθω ὀρχηθμοῖο, ὥς κέν τις φαίη γάμον ἔμμεναι ἐκτὸς ἀκούων, *let him lead off the dance, so that any one who should hear without would say there was a marriage.* Od. XXIII, 134. Ὡς δ' ἂν ἥδιστα ταῦτα φαίνοιτο, αὐτός τις αὐτῷ ταῦτα παρασκευάσει, lit. *but each one must acquire these things for himself, to cause that they would appear most agreeable* (*if any one should experience them*). XEN Cyr.

VII, 5, 81. Ἔδωκε χρήματα Ἀνταλκίδα, ὅπως ἄν, πληρωθέντος ναυτικοῦ ὑπὸ Λακεδαιμονίων, οἱ Ἀθηναῖοι μᾶλλον τῆς εἰρήνης προσδέοιντο. XEN. Hell. IV, 8, 16. (Here πληρωθέντος ναυτικοῦ, *if the navy should be manned*, stands as a *protasis* to the Optative προσδέοιντο ἄν.)

Such sentences as DEM. Phil. II, 66, 15, ὡς δὲ κωλύσαιτ' ἂν ἐκεῖνον πράττειν ταῦτα, παντελῶς ἀργῶς ἔχετε, *but as to any measures by which you could prevent him from doing these things, you are wholly inactive*, are not final clauses, but relative sentences with an antecedent implied. See § 65, 1, N. 4.

REMARK. Μή, *lest*, can be followed by a verb with ἄν only in a regular apodosis after verbs of *fearing*, &c. (See § 46, N. 3.) Ἵνα is never used with ἄν, except when it means *where*. A single case of ἵνα with κέ in a final clause occurs, Od. XII, 156:—Ἀλλ' ἐρέω μὲν ἐγών, ἵνα εἰδότες ἤ κε θάνωμεν, ἤ κεν ἀλευάμενοι θάνατον καὶ κῆρα φύγωμεν. But here the κέ belongs not to ἵνα, but to the Subjunctives: see § 87, Note.

NOTE 4. A purpose can be expressed by a relative and the Future Indicative (§ 65, 1), or by the Future Participle (§ 109, 5). For the use of ὥστε to express a purpose, see § 98, 2.

2. As all final clauses express the purpose or motive of *some person*, they admit of the double construction of indirect discourse (§ 77, 2); so that, instead of the Optative after secondary tenses, we can have the *mood* and *tense* which the person himself might have used when he conceived the purpose in his own mind. That is, we can say either *ἦλθεν ἵνα ἴδοι, he came that he might see* (by § 44, 1); or *ἦλθεν ἵνα ἴδῃ*, because the person himself would have said *ἔρχομαι ἵνα ἴδω, I come that I may see.*

Hence the Subjunctive in final clauses after secondary tenses is nearly as common as the more regular Optative. E. g.

Ἐπεκλώσαντο δ' ὄλεθρον ἀνθρώποις, ἵνα ᾖσι καὶ ἐσσομένοισιν ἀοιδή. Od. VIII, 579. Καὶ ἐπίτηδές σε οὐκ ἤγειρον, ἵνα ὡς ἥδιστα διάγῃς. PLAT. Crit. 43 B. Πλοῖα κατέκαυσεν ἵνα μὴ Κῦρος διαβῇ. XEN. An. I, 4, 18. Ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἕλον, ἣ πρὶν ἐπῆεν, ὄφρ' εὖ γιγνώσκῃς ἠμὲν θεὸν ἠδὲ καὶ ἄνδρα. Il. V, 127. Ἀριστεὺς ξυνεβούλευεν ἐκπλεῦσαι, ὅπως ἐπὶ πλέον ὁ σῖτος ἀντίσχῃ. THUC. I, 65. Ἦλθον πρεσβευσόμενοι, ὅπως μὴ σφίσι τὸ Ἀττικὸν (ναυτικὸν) προσγενόμενον ἐμπόδιον γένηται. THUC. I, 31. Ἐχώρουν ἐκ τῶν οἰκιῶν, ὅπως μὴ κατὰ φῶς προσφέρωνται καὶ σφίσιν ἐκ τοῦ ἴσου γίγνωνται, ἀλλ' .... ἥσσους ὦσι. THUC.

II, 3. Ταύτας ἵνα κωλύηθ' οἱ νόμοι συνήγαγον ὑμᾶς, οὐχ ἵνα κυρίας τοῖς ἀδικοῦσι ποιῆτε. DEM. F. L. 341, 12. Καὶ περὶ τούτων ἐμνήσθην, ἵνα μὴ ταὐτὰ πάθητε. DEM. Ol. III, 30, 10. (Here the pur pose was conceived in the form, ἵνα μὴ ταὐτὰ πάθωσιν.)

REMARK. This principle applies equally well to the clauses which follow ὅπως and ὅπως μή after verbs of *striving* (§ 45), and μή after verbs of *fearing*, &c. (§ 46).

This is a favorite construction with certain authors, as Thucydides; who also, on the same principle, prefer the Indicative to the Optative in ordinary indirect quotations after secondary tenses. See § 70, 2, Remark 2.*

NOTE 1. This use of the Subjunctive instead of the Optative makes the language more vivid, by introducing as nearly as possible the exact words or thoughts of the person whose purpose is thus stated.

As the two forms are equally correct (the only difference being that just stated), we find them both in the same sentence, as we find the Indicative and Optative interchanged in indirect quotations. (See § 70, 2, Remark 1.) E. g.

Ἑξακοσίους λογάδας ἐξέκριναν, ὅπως τῶν τε Ἐπιπολῶν εἴησαν φύλακες, καὶ ἢν ἐς ἄλλο τι δέῃ, ταχὺ ξυνεστῶτες παραγίγνωνται, *they selected them, that they might be guards of Epipolae, and that they might be on hand if they should be needed for anything else.* THUC. VI, 96. Παρανίσχον δὲ φρυκτοὺς, ὅπως ἀσαφῆ τὰ σημεῖα τοῖς πολεμίοις ᾖ καὶ μὴ βοηθοῖεν, *they raised fire-signals at the same time, in order that the enemy's signals might be unintelligible to them, and that they (the enemy) might not bring aid.* THUC. III, 22.

The ordinary interpretation of the latter and similar passages, proposed by Arnold, viz. "that the Subjunctive mood indicates the *immediate*, and the Optative the *remote* consequence of the action contained in the principal verbs, the second being a consequence of the first," manifestly cannot apply to the first example.

NOTE 2. (*a*.) The use of the Optative for the Subjunctive in final clauses after *primary* tenses is, on the other hand, very rare, and is to be viewed as a mere irregularity of construction. It occurs chiefly in Homer. E. g.

Ἄξω τῆλ' Ἰθάκης, ἵνα μοι βίοτον πολὺν ἄλφοι. Od. XVII, 250. So Il. I, 344, ὅππως μαχέοιντο.

---

* Madvig remarks (*Bemerkungen*, p. 12) that he finds in the first two books of Thucydides *no example* of the Optative after ὅπως or μή depending on a secondary tense of a verb of *striving* or *fearing;* although he cites *fifteen* examples of the Subjunctive from the same books. In pure final clauses after secondary tenses, the usage in Thucydides is nearly equally divided between the Subjunctive and the Optative. Xenophon, on the other hand, generally follows the rule, § 44, 1.

(*b*.) Sometimes the Optative is used because the leading verb implies a reference to the past as well as the present. E. g.

Τοῦτον ἔχει τὸν τρόπον ὁ νόμος, ἵνα μηδὲ πεισθῆναι μηδ' ἐξαπατηθῆναι γένοιτ' ἐπὶ τῷ δήμῳ. DEM. Androt. 596, 17. (Here ἔχει implies also the past existence of the law; the idea being, *the law was made as it is, so that it might not be possible*, &c.)

3. The *secondary* tenses of the *Indicative* are used in final clauses after ἵνα, sometimes after ὡς or ὅπως, to denote that the end or object is dependent upon some *unfulfilled* condition, and therefore *is not* or *was not attained*. This construction is peculiar to Attic Greek.

These tenses of the Indicative have here the same difference in meaning as in conditional sentences (§ 49, 2), the Imperfect referring to present time or to continued or repeated action in past time, the Aorist and Pluperfect to past time. Thus ἵνα τοῦτο ἔπραττεν means *in order that he might be doing this* (*but he is not doing it*), or *that he might have been doing this* (*but he was not*); ἵνα τοῦτο ἔπραξεν means *that he might have done this* (*but he did not*); ἵνα τοῦτο ἐπεπράχει means *that he might have done this* (*but he has not*). E. g.

Οὐκ ἂν ἐσχόμην, κ.τ.λ., ἵν' ἦ τυφλός τε καὶ κλύων μηδέν, *in that case I should not have forborne* (*to destroy my hearing*), *so that I should be both blind and devoid of hearing* (implying that really he is not so). SOPH. O. T. 1387. Φεῦ, φεῦ, τὸ μὴ τὰ πράγματ' ἀνθρώποις ἔχειν φωνήν, ἵν' ἦσαν μηδὲν οἱ δεινοὶ λόγοι, *Alas! alas! that the facts have no voice for men, so that words of eloquence might be as nothing*. EUR. Hippol. Frag. 442. Ἐχρῆν εἰσκαλέσαντας μάρτυρας πολλοὺς παρασημήνασθαι κελεῦσαι τὰς διαθήκας, ἵν', εἴ τι ἐγίγνετο ἀμφισβητήσιμον, ἦν εἰς τὰ γράμματα ταῦτ' ἐπανελθεῖν. DEM. Aph. II, 837, 11. (This implies that they *did not* have the will thus sealed, so that it is *not now possible* to refer to it in case of dispute.) Ἐχρῆν αὐτοὺς ζητεῖν, ἵνα ἀπηλλάγμεθα τούτου τοῦ δημαγωγοῦ, *they ought to have made an investigation, in order that we might have been already freed from this demagogue* (*but we have not been freed from him*). DINARCH. in Demosth. p. 91, 24. Ἐζήτησεν ἄν με τὸν παῖδα, ἵν' εἰ μὴ παρεδίδουν μηδὲν δίκαιον λέγειν ἐδόκουν. DEM. Aph. III, 849, 24. Τί μ' οὐ λαβὼν ἔκτεινας εὐθύς, ὡς ἔδειξα μήποτε ἐμαυτὸν ἀνθρώποισιν ἔνθεν ἦ γεγώς; *that I might never have shown as I have done*. SOPH. O. T. 1391. Εἰ γάρ μ' ὑπὸ γῆν ἧκεν, ὡς μήτε θεὸς μήτε τις ἄλλος τοῖσδ' ἐγεγήθει, *would that he had sent me under the earth, so that neither any God nor any one else should have rejoiced at these things* (*as they have done*). AESCH. Prom. 152. (If we read ἐπεγήθει, we must translate, *might be rejoicing*, *as they*

are.) Τί δῆτ᾽ . . . . οὐκ ἔρριψ᾽ ἐμαυτὴν τῆσδ᾽ ἀπὸ πέτρας, ὅπως τῶν πάντων πόνων ἀπηλλάγην; *why did I not throw myself from this rock, that I might have been freed from all my toils?* Id. 747.

Remark. This construction is especially common when a final clause depends either upon an apodosis which contains a secondary tense of the Indicative (§ 49, 2) implying the non-fulfilment of the condition, as is the case in examples 1, 3, 4, and 5, above, or upon a verb expressing an unfulfilled wish, as in examples 2 and 7. In these cases the Indicative seems to be used by a sort of assimilation.

Note 1. The particle ἄν is very rarely joined with the secondary tenses of the Indicative in final clauses. When it is used, it denotes that the sentence is an apodosis (as well as a final clause), with a protasis expressed or understood. E. g.

Ζῶντι ἔδει βοηθεῖν, ὅπως ὅτι δικαιότατος ὢν καὶ ὁσιώτατος ἔζη τε ζῶν καὶ τελευτήσας ἀτιμώρητος ἂν κακῶν ἁμαρτημάτων ἐγίγνετο, i. e. *that he might be exempt from punishment after death* (*as he would be, if he had so lived*). Plat. Leg. XII, 959 B.

Note 2. The Indicative can never be used in this construction, unless it is distinctly implied that the result *is not* (or *was not*) attained, that is, unless the final clause refers either to the present or to the past (as in the examples given above): if it refers to the future, it must be expressed in the ordinary way by the Subjunctive or Optative, even although it depends on one of the class of verbs mentioned above (Remark). Both constructions may occur in the same sentence. E. g.

Οὓς (τῶν νέων τοὺς ἀγαθοὺς) ἡμεῖς ἂν ἐφυλάττομεν ἐν ἀκροπόλει, ἵνα μηδεὶς αὐτοὺς διέφθειρεν, ἀλλ᾽ ἐπειδὴ ἀφίκοιντο εἰς τὴν ἡλικίαν, χρήσιμοι γίγνοιντο ταῖς πόλεσιν, *we should have kept them* (*in that case*) *in the Acropolis, that no one might corrupt them* (*as they are now corrupted*), *and that when* (*in the future*) *they should become of age they might become useful to their states.* Plat. Men. 89 B. Ταῦτ᾽ ἂν ἤδη λέγειν πρὸς ὑμᾶς ἐπεχείρουν, ἵν᾽ εἰδῆτε, κ.τ.λ., *I should* (*if that were so*) *be now undertaking to say this to you, that you might* (*hereafter*) *know*, &c. Dem. Aristocr. 623, 11. See also the examples under § 32, 3 (*b.*).

B. *Object Clauses with* Ὅπως *and* Ὅπως μή *after Verbs of Striving, &c.*

§ 45. After verbs signifying *to strive, to take care, to effect*, and the like, the Future Indicative is regularly used with ὅπως and ὅπως μή, if the leading verb is *primary*. The Subjunctive also occurs, but much less frequently than the Future.

If the leading verb is secondary, the Future Optative *may* be used, to correspond to the Future Indicative after primary tenses; but generally the Future Indicative is employed here also, on the principle of § 44, 2. The other tenses of the Optative are sometimes used, to correspond to the same tenses of the Subjunctive after primary tenses; or the Subjunctive itself may be employed (§ 44, 2). E. g.

Ἐπιμελεῖται ὅπως (or ὅπως μὴ) γενήσεται or γένηται, *he takes care that it may* (or *may not*) *happen.* Ἐπεμελεῖτο ὅπως γενήσεται, γενήσοιτο, or γένοιτο, *he took care that it should happen.*

(Fut.) Ὥσπερ τὸν ποιμένα δεῖ ἐπιμελεῖσθαι ὅπως σῷαί τε ἔσονται αἱ οἶες καὶ τὰ ἐπιτήδεια ἕξουσιν, οὕτω καὶ τὸν στρατηγὸν ἐπιμελεῖσθαι δεῖ ὅπως σῷοί τε οἱ στρατιῶται ἔσονται καὶ τὰ ἐπιτήδεια ἕξουσι, καί, οὗ ἕνεκα στρατεύονται, τοῦτο ἔσται. XEN. Mem. III, 2, 1. Καλὸν τὸ παρασκευάζειν ὅπως ὡς βέλτισται ἔσονται τῶν πολιτῶν αἱ ψυχαί. PLAT. Gorg. 503 A. Μίκραν πρόνοιαν ἔχειν δοκεῖ ὅπως ὁ νόμος κύριος ἔσται καὶ μήτε συγχυθήσεται μήτ' αὖ μεταποιηθήσεται; DEM. Aristocr. 640, 10. Καλῶς δὲ δημαγωγήσεις, ἢν σκοπῇς ὅπως οἱ βέλτιστοι μὲν τὰς τιμὰς ἕξουσιν, οἱ δ' ἄλλοι μηδὲν ἀδικήσονται. ISOC. Nicocl. p. 18 A. § 16. Ὅρα ὅκως μὴ ἀποστήσονται. HDT. III, 36. Σοὶ μελέτω ὅκως μή σε ὄψεται. HDT. I, 9. Φρόντιζ' ὅπως μηδὲν ἀνάξιον τῆς τιμῆς ταύτης πράξεις. ISOC. Nicocl. p. 22 B. § 37. Τί μάλιστ' ἐν ἅπασι διεσπούδασται τοῖς νόμοις; ὅπως μὴ γενήσονται οἱ περὶ ἀλλήλους φόνοι. DEM. Lept. 505, 9. Δεῖ εὐλαβεῖσθαι, μάλιστα μὲν ὅπως μὴ ἐγγενήσεσθον, ἂν δὲ ἐγγένησθον, ὅπως ὅτι τάχιστα ἐκτετμήσεσθον. PLAT. Rep. VIII, 564 C. (For the force of the Future Perfect, see § 29, N. 1.)

(Subj.) Ἄλλου του ἐπιμελήσει, ἢ ὅπως ὅτι βέλτιστοι πολῖται ὦμεν; PLAT. Gorg. 515 B. Παρασκευάζεσθαι ὅπως σὺν θεῷ ἀγωνιζώμεθα. XEN. Cyr. I, 5, 14. Οὐ γὰρ ὅπως πλείονος ἄξιος γένηται ἐπιμελεῖται, ἀλλ' ὅπως αὐτὸς ὅτι πλεῖστα ὡραῖα καρπώσεται. (Subj. and Fut. combined.) XEN. Symp. VIII, 25.

(Fut. Opt.) Ἔζη ὑπὸ πολλῆς ἐπιμελείας ὅπως ὡς ἐλάχιστα μὲν ὄψοιτο, ἐλάχιστα δ' ἀκούσοιτο, ἐλάχιστα δ' ἔροιτο. XEN. Oecon. VII, 5. (Here the construction after a primary tense would be, ὅπως ὄψεται . . . . ἀκούσεται . . . . ἔρηται.) Ἐπεμελεῖτο ὅπως μὴ ἄσιτοί ποτε ἔσοιντο. XEN. Cyr. VIII, 1, 43. See the other examples of the Future Optative under § 26, Note 1 (*a*).

(Fut. Ind. after Secondary Tenses.) Ἔπρασσον ὅπως τις βοήθεια ἥξει. THUC. III, 4. Προθυμηθέντος ἑνὸς ἑκάστου ὅπως ἡ ναῦς προέξει. THUC. VI, 31. Εὐλαβεῖσθαι παρεκελεύεσθε ἀλλήλοις, ὅπως μὴ λήσετε διαφθαρέντες. PLAT. Gorg. 487 D. Οὐδ' ὅπως ὀρθὴ πλεύσεται προείδετο, ἀλλὰ καθ' αὑτὸν ὅπως ἐπὶ τοῖς ἐχθροῖς ἔσται παρεσκεύασεν. DEM. F. L. 419, 28.

(Pres. or Aor. Opt.) Ἐπεμέλετο αὐτῶν, ὅπως ἀεὶ ἀνδράποδα ἔ ια·

τελοῖεν. XEN. Cyr. VIII, 1, 44. Ἀπεκρίνατο, ὅτι αὐτῷ μέλοι ὅπως καλῶς ἔχοι. XEN. An. I, 8, 13. Ἐμεμέλήκει δὲ αὐτοῖς ὅπως ὁ ἱππαγρέτης εἰδείη οὓς δέοι πέμπειν. XEN. Hell. III, 3, 9.

(Subj. after Secondary Tenses.) Ἔπρασσεν ὅπως πόλεμος γένηται. THUC. I, 57. Ἔπρασσον ὅπως ἀποστήσωσιν Ἀθηναίων τὴν πόλιν. Id. III, 70. Ὠνεῖται παρ' αὐτῶν ὅπως μὴ ἀπίωμεν ἐκ Μακεδονίας, *he bribed them to effect that we should not leave Macedonia* DEM. Cor. 236, 12. (Subj. after Historic Present.)

It will thus be seen that the Future Indicative is the most common construction in these sentences, *after both primary and secondary tenses;* the Future Optative, which is theoretically the regular form after secondary tenses, being rarely used, for the reason stated in § 26, Note 2.

For the distinction between these object clauses and final clauses, see § 43, Remark.

REMARK. Ὅπως (like ὡς) is originally a relative adverb, meaning *as.* See THUC. VII, 67, οὕτως, ὅπως δύνανται, *as they can.* Then it is used in indirect questions, in the sense of ὅτῳ τρόπῳ, *how, in what way*, and is followed by the Future Indicative; as σκοπεῖν ὅπως ἡ πόλις σωθήσεται, *to see how the city shall be saved.* So τοῖς πονηροῖς, ὅπως μὴ δώσουσι δίκην, ὁδὸν δείκνυσι, *he shows them how they can avoid suffering punishment* (ὅτῳ τρόπῳ μὴ δώσουσι). DEM. Timoc. 733, 20. (See below, Note 2.) Then, by a slight modification in sense, it may denote *also* the object to which the *striving*, &c., is directed; so that σκοπεῖν (or σκοπεῖν τοῦτο) ὅπως ἡ πόλις σωθήσεται may mean *to see* (*to this, viz.*) *that the city shall be saved.* Here, however, the Subjunctive is sometimes allowed, as the interrogative force of ὅπως is lost sight of, and its force as a final particle, meaning *in order that*, begins to appear. E. g.

Σκόπει ὅπως μὴ ἔξαρνος ἔσει ἃ νῦν λέγεις, *see that you do not deny what you now say.* PLAT. Euthyd. 283 C. Σκεπτέον ἐστὶν ὅπως ἐλάχιστα μὲν τραύματα λάβωμεν, ὡς ἐλάχιστα δὲ σώματα ἀνδρῶν ἀποβάλωμεν, *we must see that we receive as few wounds as possible, and that we lose as few men's lives as possible.* XEN. An. IV, 6, 10.*

From this it becomes established as a final particle, and denotes the *purpose* in ordinary final clauses. From the original force of ὅπως as a relative, used in indirect questions in the sense of *how*, we

* Compare DEM. Megal. 207, 5, σκοπεῖν ἐξ ὅτου τρόπου μὴ γενήσονται (φίλοι), *to see in what way they can be prevented from becoming friends;* and THUC. I, 65, ἔπρασσεν ὅπῃ ὠφελία τις γενήσεται, *he was effecting that*, &c.; quoted by Madvig, *Syntax*, p. 125, whose views in the main are given in the text, above. See also THUC. IV, 128, ἔπρασσεν ὅτῳ τρόπῳ τάχιστα τοῖς μὲν ξυμβήσεται τῶν δὲ ἀπαλλάξεται.

must explain its occasional use in indirect quotations in the sense of ὡς or ὅτι (§ 78). See also § 65, 1, Rem.

NOTE 1. Ὅπως in this construction sometimes (though rarely) takes the particle ἄν when it is followed by the Subjunctive; never, when it is followed by the Future Indicative. Its use is the same as in ordinary final clauses (§ 44, 1, N. 2).

When ἄν is used with the Optative after a verb of *striving*, it denotes an ordinary apodosis, as in § 44, 1, N. 3 (*b*), and ὅπως is simply interrogative. E. g.

Ἢ ἄλλου ἐφιέμενοι δικάσουσιν ἢ τούτου, ὅπως ἂν ἕκαστοι μήτ' ἔχωσι τἀλλότρια μήτε τῶν αὑτῶν στέρωνται; PLAT. Rep. IV, 433 E. Ἐὰν δ' ἔλθῃ, μηχανητέον, ὅπως ἂν διαφύγῃ καὶ μὴ δῷ δίκην ὁ ἐχθρός. Id. Gorg. 481 A. Μᾶλλον ἢ πρόσθεν εἰσῄει αὐτοὺς ὅπως ἂν καὶ ἔχοντές τι οἴκαδε ἀφίκωνται. XEN. An. VI, 1, 17. (Here ἐπιμέλεια or some such word is understood as the subject of εἰσῄει.) Σκοπῶ, ὅπως ἂν ὡς ῥᾷστα διάγοιεν, ἡμεῖς δ' ἂν μάλιστα ἂν εὐφραινοίμεθα θεώμενοι αὐτούς, *I try to see how they might (if they should choose) live the easiest lives*, &c. XEN. Symp. VII, 2. So ἐπιμεληθῆναι ὅπως ἂν γένοιτο, Id. Cyr. I, 6, 7.

NOTE 2. (*a*.) The Homeric construction which most resembles that of § 45 is found after such verbs as φράζομαι, βουλεύω, λεύσσω, or μερμηρίζω, *to consider*, and πειράω, *to try*. Here ὅπως or ὡς is used with the Subjunctive (sometimes with κέ) after primary tenses, and with the Optative after secondary tenses. E. g.

Αὐτοὶ δὲ φραζώμεθ' ὅπως ὄχ' ἄριστα γένηται, *let us ourselves consider how the very best things may be done*. Od. XIII, 365. Φραζόμεθ' (imperf.) Ἀργείοισιν ὅπως ὄχ' ἄριστα γένοιτο. Od. III, 129. Φράζεσθαι ὅππως κε μνηστῆρας κτείνῃς. Od. I. 295. Περιφραζώμεθα πάντες νόστον, ὅπως ἔλθῃσιν, i. e. *how he may come*. Od. I, 76. Φράσσεται ὥς κε νέηται, ἐπεὶ πολυμήχανός ἐστιν. Od. I, 205. Ἅμα πρόσσω καὶ ὀπίσσω λεύσσει, ὅπως ὄχ' ἄριστα γένηται, i. e. *he looks to see how*, &c. Il. III, 110. Μερμήριζεν ὅπως ἀπολοίατο πᾶσαι νῆες. Od. IX, 554. Μερμήριζε κατὰ φρένα ὡς Ἀχιλῆα τιμήσῃ (or τιμήσει'), i. e. *how he might honor Achilles*. Il. II, 3. Βούλευον ὅπως ὄχ' ἄριστα γένοιτο. Od. IX. 420. Πείρα ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἵκηαι, i. e. *try to find means by which you may go*, &c. Od. IV. 545. Πειρᾷ ὥς κε Τρῶες ὑπερφίαλοι ἀπόλωνται. Il. XXI, 459.

In some of these examples ὅπως or ὡς seems to be used as an interrogative, meaning *how*, the Subjunctive of the direct question being the common Homeric form explained in § 87. (For the Subjunctive with κέ, see § 87, Note.) But in other examples, especially those with πειράω, there is a nearer approach to the construction of § 45. The two following examples will further illustrate the Homeric usage: — ἤδη γάρ μοι θυμὸς ἐπέσσυται, ὄφρ' ἐφαμύνω

Τρώεσσιν, Il. VI, 361; φραζέσθω μή τίς οἱ ἀμείνων σεῖο μάχηται, Il. V, 411. See also Od. VI. 113.

(b.) In Homer ὅπως takes the Future Indicative chiefly when it is used merely as an indirect interrogative, with no reference to a purpose, as in Il. II, 252, οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα, *we do not yet even know certainly how these things are to be*; or in Od. XIII, 376, φράζευ ὅπως μνηστῆρσιν ἀναιδέσι χεῖρας ἐφήσεις, *consider how you will lay hands on the shameless suitors*. It may take the Future (as well as other tenses) when it is used as a simple relative; as in Il. I, 136, ὅπως ἀντάξιον ἔσται, *as shall be an equivalent*. (See Remark, above.) Occasionally also we find the Future after ὅπως in final clauses (§ 44, 1, N. 1).

NOTE 3. As many verbs of this class imply *caution*, they may be followed by the simple μή (without ὅπως), like verbs of *caution* and *fearing* (§ 46). See especially ὁρῶ and σκοπῶ. Here, as elsewhere, μή takes the Subjunctive more frequently than the Future Indicative. E. g.

Σκοπεῖ δὴ μὴ τούτοις αὑτὸν ἐξαιτήσηται καὶ καταγελάσῃ. DEM. Mid. 563, 26. Ὅρα οὖν μή τι καὶ νῦν ἐργάσηται. PLAT. Symp. 213 D. Ὅρα μὴ πολλῶν ἑκάστῳ ἡμῶν χειρῶν δεήσει. XEN. Cyr. IV, 1, 18. Σκόπει, μή σοι πρόνοι' ᾖ τοῦ θεοῦ φυλακτέα. SOPH. O. C. 1180. Ὅρα σύ, μὴ νῦν μέν τις εὐχερὴς παρῇς. SOPH. Phil. 519.

(See the corresponding use of ὅπως μή, instead of μή, after verbs of *fearing*, &c., § 46, Note 2. It is often difficult to draw the line between the two constructions of § 45 and § 46.)

NOTE 4. Ὡς is sometimes, though rarely, used instead of ὅπως after verbs of *striving*. Here the Subjunctive is more common than the Future Indicative. E. g.

Ἐπιμελοῦνται ὡς ἔχῃ οὕτως. XEN. Oecon. XX, 8. Ὡς δὲ καλῶς ἕξει τὰ ὑμέτερα, ἐμοὶ μελήσει. XEN. Cyr. III, 2, 13. Ἐπεμελήθη ὡς τύχοιεν πάντων τῶν καλῶν. Id. VII, 3, 17. Σπεύδοντες ὡς Ζεὺς μήποτ' ἄρξειεν θεῶν. AESCH. Prom. 203. Occasionally we find the Subjunctive with ἄν: τὸ ὅσα ἂν γνῷ ἀγαθὰ εἶναι ἐπιμελεῖσθαι ὡς ἂν πραχθῇ· . . . . Οὐ φέρει καρπόν, ἣν μή τις ἐπιμελῆται ὡς ἂν ταῦτα περαίνηται. XEN. Hipparch. IX, 2. (See above, N. 1.)

NOTE 5. Some verbs which are regularly followed by an Infinitive of the object occasionally take an object clause with ὅπως (rarely with other particles), in nearly or quite the same sense: —

(a.) Verbs of *exhorting*, *entreating*, and *commanding* are sometimes followed by ὅπως, and those of *forbidding* by ὅπως μή, after the analogy of verbs of *striving*. E. g.

Λίσσεσθαι δέ μιν αὐτὸς ὅπως νημερτέα εἴπῃ, *and implore him thyself to speak the truth.* Od. III, 19. (Compare the regular construction, οὐδέ σε λίσσομαι μένειν, Il. I, 174.) Λίσσετο δ' αἰεὶ Ἥφαιστον κλυτοεργὸν ὅπως λύσειεν Ἄρηα, *he implored him to liberate Ares.* Od. VIII, 344. Κείνῳ τ' ἐμὴν ἀγγεῖλατ' ἐντολὴν, ὅπως τὸν παῖδα δείξει. SOPH. Aj. 567. Διακελεύονται ὅπως τιμωρήσεται πάντας τοὺς τοιούτους. PLAT. Rep. VIII, 549 E. So παραγγέλλει ὅπως μὴ ἔσονται, Id. III, 415 B. Ἔμοιγε ἀπηγόρευες ὅπως μὴ τοῦτο ἀποκρινοίμην. (Fut. Opt.) Id. I, 339 A. Ἀπειρημένον αὐτῷ ὅπως μηδὲν ἐρεῖ ὧν ἡγεῖται, *when he is forbidden to say a word of what he believes.* Id. I, 337 E. See SOPH. Trach. 604.

In Od. XVII, 362, we find ὤτρυνεν ὡς ἂν πύρνα κατὰ μνηστῆρας ἀγείροι, where the ἄν is used with the particle as in the examples under § 44, 1, N. 3 (*a*).

(*b*.) Ἵνα is used in the same sense in a single passage of the Odyssey, III, 327:— Λίσσεσθαι δέ μιν αὐτὸς ἵνα νημερτὲς ἐνίσπῃ, *and implore him yourself to speak the truth.*

This use of ἵνα is not found in Attic Greek, but it reappears in the later language. E. g.

Ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους, *a new commandment I give unto you, that ye love one another.* JOH. Evang. XIII, 34. So ἐδεήθην ἵνα ἐκβάλλωσιν, LUC. IX, 40. So in Latin, *rogat ut liceat.*

(*c*.) A case of ὡς and the Subjunctive (instead of an object Infinitive) after a verb implying a *promise* is found in Il. I, 558:—

Τῇ σ' ὀίω κατανεῦσαι ἐτήτυμον, ὡς Ἀχιλῆα τιμήσῃς, ὀλέσῃς δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν, *that you promised by your nod to honor Achilles*, &c.

NOTE 6. (*a*.) On the other hand, some verbs which regularly take ὅπως are occasionally found with an Infinitive of the object, sometimes with the article. (See § 46, N. 8.) E. g.

Ἀεί τινα ἐπεμέλοντο σφῶν αὐτῶν ἐν ταῖς ἀρχαῖς εἶναι, *they always took care that one of their own number should be in the offices* (where we should expect ὅπως τις ἔσται or ἔσοιτο). THUC. VI, 54. Οὐδ' ἐπεμελήθην τοῦ διδασκαλόν μοί τινα γενέσθαι τῶν ἐπισταμένων. XEN. Mem. IV, 2, 4. So the Infinitive with τό, Mem. IV, 3, 1.

(*b*.) Verbs of this class can be followed by an indirect question introduced by εἰ, *whether.* E. g.

Εἰ ξυμπονήσεις καὶ ξυνεργάσει σκόπει, *see whether thou wilt assist me*, &c. SOPH. Ant. 41. (See § 46, Note 6, *c*.)

NOTE 7. (*a*.) Both ὅπως and ὅπως μή are sometimes used elliptically with the Future Indicative in *exhortations* and *prohibitions*, depending on some Imperative like σκόπει, *take care*, understood. Ὅπως μή allows also the Subjunctive. E. g.

Ὅπως ἀνὴρ ἔσει (sc. σκόπει), *prove thyself a man.* Ὅπως μοι,

ὦ ἄνθρωπε, μὴ ἐρεῖς ὅτι ἔστι τὰ δώδεκα δὶς ἕξ, *see that you do not tell me that twice six are twelve.* PLAT. Rep. I, 337 A. Ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας (sc. σκοπεῖτε), *prove yourselves men worthy of freedom.* XEN. An. I, 7, 3. Ὅπως γε, ἄν τι τούτων γίγνηται, τούτους ἐπαινέσεσθε καὶ τιμήσετε καὶ στεφανώσετε, ἐμὲ δὲ μή· καὶ μέντοι κἄν τι τῶν ἐναντίων, ὅπως τούτοις ὀργιεῖσθε. DEM. F. L. 355, 17. Ὅπως τοίνυν περὶ τοῦ πολέμου μηδὲν ἐρεῖς, *see therefore that you say nothing about the war.* Id. 370, 22. Ὅπως γε μὴ ἐξαπατήσῃ ἡμᾶς. PLAT. Prot. 313 C. (See § 46, N. 4.)

(*b*.) We occasionally find the Future Indicative with μή in an independent sentence, expressing a *prohibition*. This may be explained by supposing an ellipsis of ὅπως from the construction just mentioned (ὅπως μὴ τοῦτο ἐρεῖς becoming μὴ τοῦτο ἐρεῖς); but it seems more natural to consider it as an independent construction. See § 25, 1, N. 5 (*b*), and the examples.

REMARK. The construction of Note 7 (*a*) is confined almost exclusively to the *second person* of the verb; yet the first and third persons are sometimes found. E. g.

Καὶ ὅπως, ὥσπερ ἐρωτῶσι προθύμως, οὕτω καὶ ποιεῖν ἐθελήσουσιν. DEM. Chers. 99, 14. Ὅπως δὲ τὸ σύμβολον λαβόντες ἔπειτα πλησίον καθεδούμεθα. ARIST. Eccles. 297.

NOTE 8. When an Aorist Subjunctive active or middle was to be used with ὅπως or ὅπως μή after a verb of *striving*, the *second* Aorist was preferred to the *first*, if both forms were in use. This arose from the great similarity *in form* between these first Aorists and the Future Indicative (as βουλεύσῃ and βουλεύσει, βουλεύσηται and βουλεύσεται): this made it natural for a writer, if he intended to use the Subjunctive at all, to avoid those forms of it which were nearly identical with the more regular Future Indicative. This of course did not apply to the first Aorist Subjunctive passive, which has no resemblance to the Future Indicative. The same remark applies to the Subjunctive after οὐ μή, in the construction described in § 89. In both constructions the Subjunctive differs from the Future only by being a less vivid form of expression.*

---

* The general rule, first laid down by Dawes (Misc. Crit. pp. 222 and 228), which declared the first Aorist Subjunctive active and middle a solecism after ὅπως μή and οὐ μή, was extended by others so as to include ὅπως (without μή), and the Greek authors were emended to conform to it. As this rule has no other foundation than the accidental circumstance mentioned in Note 8, it naturally fails in many cases, in some of which even emendation is impossible. Thus in the example, κελεύουσι προστατεῦσαι ὅπως ἐκπλεύσῃ ἡ στρατιά, XEN. An. V, 6, 22, ἐκπλεύσῃ cannot be a mistake for ἐκπλεύσει, as the Attic Future is ἐκπλεύσομαι or ἐκπλευσοῦμαι. So in SOPH. Phil. 381, οὐ μή ποτ' ἐς τὴν Σκῦρον ἐκπλεύσῃς, no emendation is possible. See also PLAT. Rep. X, 609 B, οὐ μὴ ἀπολέσῃ, where the Future would be ἀπολεῖ. The rule of

C. *Object Clauses with μή after Verbs of Fearing, &c.*

§ **46.** After verbs and phrases which express or imply *fear*, *caution*, or *danger*, *μή*, *lest* or *that*, is used with the Subjunctive if the leading verb is *primary*, and with the Optative if the leading verb is *secondary*. By the principle of § 44, 2, the Subjunctive can also follow secondary tenses, in order that the mood in which the object of the fear *originally* occurred to the mind may be retained.

Μή (like the Latin *ne*) denotes fear that something *may happen* which is *not desired; μὴ οὐ* (*ut* = *ne non*) denotes fear that something *may not happen* which *is desired*. E. g.

Φοβοῦμαι μὴ γένηται (vereor *ne* accidat), *I fear that it may happen: φοβοῦμαι μὴ οὐ γένηται* (vereor *ut* accidat), *I fear that it may not happen.* Νῦν δ' αἰνῶς δείδοικα κατὰ φρένα μή σε παρείπῃ. Il. I, 555. Δείδω μὴ θήρεσσιν ἕλωρ καὶ κύρμα γένωμαι. Od. V, 473. Οὐ φοβῇ μή σ' Ἄργος ὥσπερ κἄμ' ἀποκτεῖναι θέλῃ. Eur. Or. 770. Ποῖον ἔθνος οὐ δοκεῖ φοβούμενον μή τι πάθῃ; Xen. Cyr. I, 6, 10. Φροντίζω μὴ κράτιστον ᾖ μοι σιγᾶν. Xen. Mem. IV, 2, 39. Φυλαττόμενος μὴ δόξῃ μανθάνειν τι. Id. IV, 2, 3. Δέδοικα μὴ οὐδ' ὅσιον ᾖ ἀπαγορεύειν. Plat. Rep. II, 368 B. Τὰ περὶ τῆς ψυχῆς πολλὴν

Dawes is now generally abandoned; but most editors still hold to it (at least in practice) so far as to exclude the prohibited forms with ὅπως when it follows verbs of *striving*, &c., and with οὐ μή. Even here, however, the rule is maintained only by changing many passages against Mss. authority. Thus in Dem. Ol. I, p. 9, 17, all Mss. except one read παρασκευάσασθαι ὅπως ἐνθένδε βοηθήσητε, καὶ μὴ πάθητε ταὐτόν, while nearly all editions have βοηθήσετε. In the Third Philippic of Demosthenes two similar examples occur: p. 128, 25, ὅπως μηδεὶς ἀνατρέψει, τοῦτο σκοπεῖσθαι, where all Mss. have ἀνατρέψῃ, which Schaefer emended to ἀνατρέψει; and p. 125, 10, ὅπως μὴ δουλεύσουσιν πράττοντες, where the weight of Mss. authority decidedly favors δουλεύσωσιν. For οὐ μή, see § 89, 2, Rem. 2.

Whatever view is taken of these last examples, there certainly seems to be no reason for extending the rule of Dawes to ὅπως in *pure* final clauses, as in these the Future is used only by exception (§ 44, 1, N. 1). There is no objection, therefore, to such sentences as these:—ὧν ἕνεκα ἐπιταθῆναι, ὅπως ἀπολαύσωμεν καὶ ὅπως γενώμεθα, Xen. Cyr. VII, 5, 82; and ἐκκλησίαν ξυνήγαγον, ὅπως ὑπομνήσω καὶ μέμψωμαι, Thuc. II. 60. So with ὅπως ἀριστοποιήσωνται, Thuc. VII, 39. In elliptical prohibitions with ὅπως μή (§ 45, N. 7) the Subjunctive seems to be allowed from the analogy of ordinary prohibitions (§ 86).

ἀπιστίαν παρέχει τοῖς ἀνθρώποις, μὴ ἐπειδὰν ἀπαλλαγῇ τοῦ σώματος οὐδαμοῦ ἔτι ᾖ, ἀλλὰ διαφθείρηταί τε καὶ ἀπολλύηται. PLAT. Phaed. 70 A. Οὐκοῦν νῦν καὶ τοῦτο κίνδυνος, μὴ λάβωσι προστάτας αὐτῶν τινας τούτων, *there is danger of this, that they may take*, &c. XEN. An. VII, 7, 31. Κίνδυνός ἐστι, μὴ μεταβάλωνται καὶ γένωνται μετὰ τῶν πολεμίων. ISOC. Plataic. p. 303 E. § 38. Ὀκνῶ μή μοι ὁ Λυσίας ταπεινὸς φανῇ. PLAT. Phaedr. 257 C. Εὐλαβοῦ δὲ μὴ φανῇς κακὸς γεγώς. SOPH. Trach. 1129. Οὐδὲν δεινοὶ ἔσονται μὴ βοηθέωσι ταύτῃ. HDT. VII, 235. Ὑποπτεύομεν καὶ ὑμᾶς μὴ οὐ κοινοὶ ἀποβῆτε. THUC. III, 53. Αἰσχυνόμενος μὴ φορτικῶς σκοπῶμεν. PLAT. Theaet. 183 E.

Δείσας μή πως οἱ ἐρυσαίατο νεκρὸν Ἀχαιοί. Il. V, 298. Ἅζετο γὰρ μὴ Νυκτὶ θοῇ ἀποθύμια ἕρδοι. Il. XIV, 261. Ἐγὼ γὰρ ἥμην ἐκπεπληγμένη φόβῳ, μή μοι τὸ κάλλος ἄλγος ἐξεύροι ποτέ. SOPH. Trach. 25. Ἔδεισαν οἱ Ἕλληνες μὴ προσάγοιεν πρὸς τὸ κέρας καὶ αὐτοὺς κατακόψειαν. XEN. An. I, 10, 9. Οὐκέτι ἐπετίθεντο, δεδοικότες μὴ ἀποτμηθείησαν. Id. III, 4, 29. Ἔδεισαν μὴ λύττα τις ὥσπερ κυσὶν ἡμῖν ἐμπεπτώκοι. Id. V, 7, 26. Ὑποπτεύσας μὴ τὴν θυγατέρα λέγοι, ἤρετο, *having suspected that he might mention his daughter*. XEN. Cyr. V, 2, 9. Ἠθύμησάν τινες, ἐννοούμενοι μὴ τὰ ἐπιτήδεια οὐκ ἔχοιεν ὁπόθεν λαμβάνοιεν. XEN. An. III, 5, 3. Οὐδεὶς γὰρ κίνδυνος ἐδόκει εἶναι, μή τις ἄνω πορευομένων ἐκ τοῦ ὄπισθεν ἐπίσποιτο. Id. IV, 1, 6.

Οἱ Φωκαιέες τὰς νήσους οὐκ ἐβούλοντο πωλέειν, δειμαίνοντες μὴ ἐμπόριον γένωνται. HDT. I, 165. Τῷ γὰρ δεδιέναι μὴ λόγοις ἥσσους ὦσι, τολμηρῶς πρὸς τὰ ἔργα ἐχώρουν. THUC. III, 83. Περιδεὴς γενόμενος μὴ ἐπιπλεύσωσιν αἱ νῆες. THUC. III, 80. Ἔδεισα μὴ Τροίαν ἀθροίσῃ καὶ ξυνοικίσῃ πάλιν. EUR. Hec. 1138. Οἱ θεώμενοι ἐφοβοῦντο μή τι πάθῃ. XEN. Symp. II, 11. Δῆλος ἦν πᾶσιν (Κῦρος) ὅτι ὑπερεφοβεῖτο μὴ οἱ ὁ πάππος ἀποθάνῃ. XEN. Cyr. I, 4, 2.

It will be seen by the examples that the construction with μή is very often used when the leading verb only *implies* the fear, caution, or danger, as after ὑποπτεύω and ὀκνῶ. On this principle we must explain passages like Il. X, 100; οὐδέ τι ἴδμεν, μή πως καὶ διὰ νύκτα μενοινήσωσι μάχεσθαι, where the idea is *we know of no security against their deciding to fight during the night*,—implying *we fear lest they may*.

REMARK. These clauses with μή, when they follow verbs of *caution* like φυλάττομαι, εὐλαβοῦμαι, &c., partake of the nature of final clauses to the same extent with the construction of § 45, since they imply the *end* or *purpose* of the *caution*. (See § 43, Remark.) On the other hand, when they follow φοβοῦμαι and other verbs expressing *fear* or *danger*, no *purpose* is expressed or implied, but there is merely an *apprehension* that something *will* happen, or, in some cases, that something *is now* taking place or *has already* happened. We should hence expect that these verbs would follow the analogy of verbs of *thinking*, &c., and take either the Indicative with ὡς or the Infinitive, to denote the *object* of the fear. (This

actually happens in a few cases; as οὐ φοβούμεθα ἐλασσώσεσθαι, THUC. V, 105; μὴ φοβοῦ ὡς ἀπορήσεις, XEN. Cyr. V, 2, 12. See below, Note 6.) Still, verbs of *fearing*, when the object of the fear is *future*, as it commonly is, are closely connected in sense with those like φυλάττομαι; as they imply at least a *desire* (though not a *purpose*) to prevent the result. The Greeks generally apply to both the same construction, and as they say φυλάττομαι μὴ γένηται, they say also φοβοῦμαι μὴ γένηται. When the object of the fear is already *past* or actually *present*, so that no desire of *preventing a result* can be implied, verbs of *fearing* are still followed by μή as before; but now all analogy to final clauses disappears, and the dependent verb is put in the proper tense of the Indicative, as in ordinary object clauses after ὅτι and ὡς. (See below, Note 5.)

NOTE 1. Sometimes, though seldom, μή takes the Future Indicative after verbs of *fearing*, &c. E. g.

Φοβοῦμαι δέ, μή τινας ἡδονὰς ἡδοναῖς εὑρήσομεν ἐναντίας. PLAT. Phil. 13 A. Φοβερὸν καὶ σφαλερόν, μὴ σφαλεὶς κείσομαι. PLAT. Rep. V, 451 A.

The Future seems to differ from the Subjunctive in these cases, as in final clauses, only by expressing the result more vividly and marking its *futurity* more strongly. Thus φοβοῦμαι μὴ εὕρωμεν would not differ from φοβοῦμαι μὴ εὑρήσομεν quoted above, except in the manner of expression; just as ἐὰν μὴ εὕρωμεν would differ from εἰ μὴ εὑρήσομεν. (See § 44, 1, N. 1.) For the rare use of the Future Optative after verbs of *fearing*, &c., see § 26, Note 1 (*b*).

NOTE 2. Verbs denoting *fear* and *caution* are sometimes followed by ὅπως μή, with the Future Indicative or the Subjunctive after primary tenses and the Optative after secondary tenses, like verbs of *striving*, &c. Many verbs (like ὁρῶ and σκοπῶ) belong equally well to both classes (§§ 45, 46). It will be noticed, that ὅπως μή here is exactly equivalent to μή, so that φοβοῦμαι ὅπως μὴ γενήσεται (or γένηται) means *I fear that it will happen* (not, *I fear that it will not happen*). (See Note 6, *a*.) E. g.

Τοῦ δαίμονος δέδοιχ' ὅπως μὴ τεύξομαι κακοδαίμονος. ARIST. Eq. 112. Εὐλαβούμενοι ὅπως μὴ οἰχήσομαι. PLAT. Phaed. 91 C. Δέδοικα ὅπως μὴ ἀνάγκη γένηται, *I fear that there may be a necessity.* DEM. Phil. III, 130, 14. Οὐ φοβεῖ, ὅπως μὴ ἀνόσιον πρᾶγμα τυγχάνῃς πράττων; PLAT. Euthyphr. 4 E. Φυλάττου, ὅπως μὴ εἰς τοὐναντίον ἔλθῃς. XEN. Mem. III, 6, 16. Ἡδέως ἂν (θρέψαιμι τὸν ἄνδρα), εἰ μὴ φοβοίμην ὅπως μὴ ἐπ' αὐτόν με τράποιτο. XEN. Mem II, 9, 2.

NOTE 3. The particle ἄν is never used with μή and the Sub-

junctive. It is sometimes joined with an Optative depending upon μή after verbs of *fearing*, in which case it always forms an apodosis with the Optative. Such an Optative with ἄν can of course follow primary as well as secondary tenses, by § 31, Note 2. (See § 44, 1, N. 3, Rem.) E. g.

Δέδοικα γὰρ μὴ πρῷ λέγοις ἂν τὸν πόθον τὸν ἐξ ἐμοῦ, *I fear that you might tell (if you should have an opportunity).* SOPH. Trach. 631. (Cf. Philoct. 493.) Οὔτε προσδοκία οὐδεμία ἦν μὴ ἄν ποτε οἱ πολέμιοι ἐπιπλεύσειαν. THUC. II, 93. Ἐκεῖνο ἐννοῶ μὴ λίαν ἂν ταχὺ σωφρονισθείην, *lest (in that case) I should be very soon brought to my senses.* XEN. An. VI, 1, 28.

NOTE 4. Μή with the Subjunctive, and ὅπως μή with the Future Indicative (seldom the Subjunctive), are sometimes used elliptically, depending upon some verb of *fear* or *caution* understood. (See § 45, N. 7, *a*.) This expresses an apprehension or anxiety, sometimes a mere suspicion. It is especially common in Plato. E. g.

Ἀλλὰ μὴ οὐ τοῦτ' ᾖ χαλεπὸν, θάνατον φυγεῖν, *but (I fear) lest this may not be the difficult thing, to avoid death.* PLAT. Apol. 39 A. Μὴ ἀγροικότερον ᾖ τὸ ἀληθὲς εἰπεῖν, *(I fear) lest it may be too rude to speak the truth.* PLAT. Gorg. 462 E. Ἀλλὰ μὴ οὐχ οὕτως ἔχῃ, ἀλλ ἀναγκαῖον ᾖ εἰδότα τίθεσθαι τὸν τιθέμενον τὰ ὀνόματα. PLAT. Crat. 436 B. Οἴμοι τάλας, ὁ Ζεὺς ὅπως μή μ' ὄψεται. ARIST. Av. 1494. (This example belongs equally well under § 45, N. 7, *a*.) Ὅπως οὖν μὴ ἀπολεῖ μαστιγούμενος. XEN. Cyr. I, 3, 18. Ἀλλ' ὅπως μὴ ἐν τοῖς ζωγραφήμασιν ᾖ τοῦτο, τὸ μὴ ὀρθῶς διανέμειν, ἐπὶ δὲ τοῖς ὀνόμασιν οὔ, ἀλλ' ἀναγκαῖον ᾖ ἀεὶ ὀρθῶς. PLAT. Crat. 430 E.

In XEN. Mem. IV, 2, 12, μὴ οὖν, ἔφη, οὐ δύναμαι ἐγὼ τὰ τῆς δικαιοσύνης ἐξηγήσασθαι; *(do you fear) I am not able to explain,* &c.? the Present Indicative belongs under Note 5 (*a*.)

NOTE 5. Verbs of *fearing* may refer to objects of fear which are *past* or immediately *present;* so that no desire or even possibility of preventing the result can be implied. (See Rem. before Note 1.) Here, therefore, all analogy to final clauses disappears, and μή is followed by the present and past tenses of the Indicative, as ὅτι or ὡς would be in indirect quotations. The following cases occur: —

(*a*.) Μή with the Present Indicative expresses a fear that something *is now going on.* E. g.

Ὁρῶμεν μὴ Νικίας οἴεταί τι λέγειν, *let us be cautious lest Nicias is thinking that he says something.* PLAT. Lach. 196 C. (Here the Subjunctive οἴηται would have meant *lest Nicias may think,* referring to the future.) Δέδοικα μὴ πληγῶν δέει. ARIST. Nub. 493.

Φοβεῖσθε, μὴ δυσκολώτερόν τι νῦν διάκειμαι ἢ ἐν τῷ πρόσθεν βίῳ, you are afraid lest I am now in a more peevish state of mind, &c. (where the Subjunctive would have referred to the future, *lest I may be*). PLAT. Phaed. 84 E. Ἐπίσχες, ὡς ἂν προὐξερευνήσω στίβον, μή τις πολιτῶν ἐν τρίβῳ *φαντάζεται*, κἀμοὶ μὲν ἔλθῃ φαῦλος ὡς δούλῳ ψόγος. EUR. Phoen. 92. (Here μὴ φαντάζεται means *lest any one is now to be seen;* and μὴ ἔλθῃ, *lest any report may come hereafter.*) Ἄναξ, ἐμοί τοι, μή τι καὶ θεήλατον τοὔργον τόδ', ἡ ξύννοια βουλεύει πάλαι. SOPH. Ant. 278. (The idea is, *my mind has long been anxious, lest this is the work of the Gods*, ἐστίν being understood after μή.*) Ὅρα μὴ ἐκεῖνον *κωλύει*. PLAT. Charm. 163 A. Ἀλλ' εἰσόμεσθα, μή τι καὶ κατάσχετον κρυφῇ *καλύπτει* καρδίᾳ θυμουμένη, δόμους παραστείχοντες. SOPH. Ant. 1253. (The idea is, *we shall learn the result of our anxiety lest she is concealing*, &c.†)

(*b.*) Μή with the Perfect Indicative expresses a fear lest something *has already happened.* The difference between this and the Perfect Subjunctive is often very slight, the latter expressing rather a fear that something may hereafter prove to have happened. (See examples, § 18, 1.) E. g.

Νῦν δὲ φοβούμεθα, μὴ ἀμφοτέρων ἅμα *ἡμαρτήκαμεν*, *but now we fear lest we have missed both at once.* THUC. III, 53. (The Perfect Subjunctive here would strictly have meant *lest it may hereafter prove that we have missed.*) Δέδοικα μὴ *λελήθαμεν* [τὴν εἰρήνην] ἐπὶ πολλῷ ἄγοντες, *I fear that we have been unconsciously enjoying a peace borrowed at high interest.* DEM. F. L. 372, 1. Φοβοῦμαι μὴ λόγοις τισὶ ψευδέσιν *ἐντετυχήκαμεν*. PLAT. Lys. 218 D.

---

* That this is the correct explanation of the passage, SOPH. Ant. 278, and that we need not emend it with Nauck, so as to read τοὔργον τόδ' ᾖ, ξύννοια βουλεύει πάλαι, is evident from the Scholion on the passage: Ἡ σύννοιά μοι βουλεύεται καὶ οἴεται μὴ καὶ θεήλατόν *ἐστι* τὸ πρᾶγμα. So perhaps we should read μὴ ἐλαύνει in DEM. Phil. III, 124, 25.

† In this passage, if anywhere, it would seem necessary to admit the *interrogative* force usually ascribed to μή, which would make it equivalent to εἰ οὐ, *whether not.* But here, as in the other passages quoted, it is plain that the dependent clause after μή expresses the object of an apprehension. To establish a purely *interrogative* force in μή, it would seem necessary to find examples in which μή not only follows a verb like οἶδα, but *also* is followed by a clause in which no object of *apprehension* is contained (Such a sentence would be εἰσόμεσθα μὴ οἱ φίλοι ζῶσιν, *we shall learn whether our friends are not living;* but no such example can be found, at least in any classic writer. The Greeks would have said εἰσόμεσθα εἰ οὐ ζῶσιν or εἰ ζῶσιν.) The use of εἰ, *whether*, after verbs of *fearing* (Note 6, c), usually adduced as an argument to prove the interrogative force of μή, rather seems to show that, when the Greeks wished to introduce an indirect question after verbs of *fearing*, they had recourse to εἰ, as in other cases.

(*c.*) Μή can be used with the Imperfect or the Aorist Indicative, to express fear lest something *happened in past time.* This can be expressed only in this way, as the Subjunctive and Optative would refer to (relatively) future time. E. g.

Δείδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν, *I fear that all that the Goddess said was true.* Od. V, 300. Ἀλλ' ὅρα μὴ παίζων ἔλεγεν, *but be very careful lest he was speaking in jest.* PLAT. Theaet. 145 B. (This implies a fear that he *was speaking* in jest.)

NOTE 6. (*a.*) As verbs of *fearing*, &c., imply thought, they sometimes take the construction of ordinary indirect discourse. Here ὡς (and even ὅπως), *that*, may be used to introduce the object of the fear, thus taking the place of μή in the common construction. (Ὅτι seems to be used only in the case mentioned in Note 7.) E. g.

Ανδρὸς μὴ φοβοῦ ὡς ἀπορήσεις ἀξίου, *do not fear that you will be at a loss.* XEN. Cyr. V, 2, 12. (Here the direct discourse would be ἀπορήσω, *I shall be at a loss.*) Μὴ δείσητε ὡς οὐχ ἡδέως καθευδήσετε, *do not fear that you will not sleep sweetly.* Id. VI, 2, 30. (Here μὴ οὐχ would be the ordinary expression.) Μὴ τρέσῃς, ὅπως σέ τις ἀποσπάσει βίᾳ, *lest any one shall tear you away by force.* EUR. Heracl. 248. Μὴ φοβεῦ μήτε ἐμὲ, ὡς σεο πειρώμενος λέγω λόγον τόνδε, μήτε γυναῖκα τὴν ἐμήν, μή τί τοι ἐξ αὐτῆς γένηται βλάβος, *do not fear either that I am saying this to try you* (ὡς λέγω), *or lest any harm shall come* (μὴ γένηται). HDT. I, 9. (Here the two constructions after φοβεῦ make the principle especially clear.)

In all these cases μή or ὅπως μή would have been more regular, and exactly equivalent to ὡς and ὅπως here. (See Note 2.)

(*b.*) We also find the Future Infinitive after verbs of *fearing*, standing in indirect discourse to represent a Future Indicative of the direct discourse. (See § 73, 1, Rem.) E. g.

Οὐ φοβούμεθα ἐλασσώσεσθαι, *we are not afraid that we shall be defeated.* THUC. V, 105. (Here μή with the Subjunctive or the Future Indicative would have been more regular.)

(*c.*) Verbs of *fearing* may also be followed by an indirect question introduced by εἰ, *whether*, or by some other interrogative particle. Ὅπως used interrogatively in such sentences is not to be confounded with ὅπως in its use explained above (*a*). E. g.

Οὐ δέδοικα εἰ Φίλιππος ζῇ, ἀλλ' εἰ τῆς πόλεως τέθνηκε τὸ τοὺς ἀδικοῦντας μισεῖν καὶ τιμωρεῖσθαι, *I have no fear (on the question)*

whether Philip is alive; but I have fear (about this), whether the custom of the city to hate and punish evil-doers is extinct. DEM. F. L. 434, 6. Φόβος εἴ μοι ζῶσιν οὓς ἐγὼ θέλω. EUR. Heracl. 791. Φέρουσά σοι νέους ἥκω λόγους, φόβῳ μὲν εἴ τις δεσποτῶν αἰσθήσεται, *through fear whether any one will perceive it* (where μὴ αἰσθήσεται or αἴσθηται might have been used, meaning *lest any one shall perceive it*). EUR. Androm. 61. Φοβοῦνται ὅποι ποτὲ προβήσεται ἡ τοῦ ἀνδρὸς δύναμις. XEN. Hell. VI, 1, 14. (The direct question would be ποῖ προβήσεται;) Τὴν θεὸν δ' ὅπως λάθω δέδοικα, *I am in fear (about the question) how I shall escape the Goddess.* EUR. Iph. T. 995. (The direct question was πῶς λάθω; § 88.)

NOTE 7. Verbs of *fearing* may be followed by ὅτι, *because*, and an ordinary causal sentence with the Indicative (§ 81). E. g.

Οὐκ ἄξιον διὰ τοῦτο φοβεῖσθαι τοὺς πολεμίους, ὅτι πολλοὶ τυγχάνουσιν ὄντες, *to fear them, because they happen to be many.* Isoc. Archid. p. 128 C. § 60. Φοβουμένης τῆς μητρὸς, ὅτι τὸ χωρίον ἐπυνθάνετο νοσῶδες εἶναι. Isoc. Aegin. p. 388 D. § 22. Ὅτι δὲ πολλῶν ἄρχουσι, μὴ φοβηθῆτε, ἀλλὰ πολὺ μᾶλλον διὰ τοῦτο θαρρεῖτε, *do not be afraid because they rule many*, &c. XEN. Hell. III, 5, 10. (Μὴ ἄρχουσιν φοβεῖσθαι would mean *to fear lest they rule.*) Φοβούμενος τὸ κάεσθαι καὶ τὸ τέμνεσθαι, ὅτι ἀλγεινόν, *fearing them, on the ground that they are painful.* PLAT. Gorg. 479 A. (But for the analogy of the preceding examples, we might be inclined to translate this *fearing that they are painful*, like μὴ ἀλγεινόν.) Ἐφοβεῖτο, ὅτι ὀφθήσεσθαι ἔμελλε τὰ βασίλεια οἰκοδομεῖν ἀρχόμενος, *he was afraid, because he was about to be seen beginning to build the palace.* XEN. Cyr. III, 1, 1.

NOTE 8. (*a*.) Verbs of *fearing* may be followed by an Infinitive (*without* μή), which is sometimes preceded by the article. Such an Infinitive denotes the *direct object* of the fear, as in English, *I fear to go.* E. g.

Φοβοῦμαι οὖν διελέγχειν σε, μὴ ὑπολάβῃς, κ.τ.λ., *I am afraid to refute you, lest you may suspect*, &c. PLAT. Gorg. 457 E. (Here both constructions occur.) Φοβήσεται ἀδικεῖν, *he will be afraid to do wrong.* XEN. Cyr. VIII, 7, 15. (But φοβήσεται μὴ ἀδικῇ, *he will fear that he may do wrong.*) Πέφρικα Ἐρινὺν τελέσαι τὰς κατάρας, *I shudder at the idea of the Fury fulfilling the curses.* AESCH. Sept. 720. (But in 790, τρέω μὴ τελέσῃ means *I tremble lest she may fulfil them.*) See also XEN. An. I, 3, 17. Τὸ ἀποθνήσκειν οὐδεὶς φοβεῖται, τὸ δὲ ἀδικεῖν φοβεῖται. PLAT. Gorg. 522 E.

See § 92, 1, Remark 2, and Note 3.

(*b*.) Verbs of *caution* may be followed by an Infinitive (*with or without* μή), which is sometimes preceded by the article; the Infinitive having the same meaning as a clause with μή and the Subjunctive or Optative. E. g.

Πῶς οὐκ ἄξιον αὐτόν γε φυλάξασθαι τοιοῦτον γενέσθαι; *why*

ought he not to guard against becoming such a man himself? XEN. Mem. I, 5, 3. (Here γενέσθαι is equivalent to μὴ γένηται.) Φυλαττόμενος τὸ λυπῆσαί τινα, *taking care to offend no one.* DEM. Cor. 313, 6. Φυλάσσειν μηδένα περαιοῦσθαι. THUC. VII, 17. Φυλαττόμενον καὶ προορώμενον μὴ καταισχῦναι ταύτην. [DEM.] Aristog. I, 773, 1. (For μή see § 95, 2, N. 1.) In THUC. VII, 77, 5, we find the Infinitive with ὥστε after φυλάσσω.

(*c*.) Κίνδυνός ἐστι, the principal expression denoting *danger* which takes μή and a finite verb, is quite as regularly followed by the Infinitive (*without* μή). E. g.

Οὐ σμικρὸς κίνδυνός ἐστιν ἐξαπατηθῆναι, *there is no little danger of their being deceived.* PLAT. Crat. 436 B.

Κινδυνεύω is regularly followed by the Infinitive, by § 92, 1.

REMARK. All the Infinitives referred to in Note 8 belong regularly under the rule, § 92, 1. For the article before such Infinitives see § 92, 1, Note 3.

SECTION II.

CONDITIONAL SENTENCES.

§ 47. 1. In conditional sentences the clause containing the condition is called the *protasis*, and that containing the conclusion is called the *apodosis*. The protasis is regularly introduced by the particle εἰ, *if*, negatively εἰ μή.

NOTE. Αἰ is the Doric form for εἰ. It is sometimes used also in Epic poetry, but only when κέ immediately follows.

2. The adverb ἄν (Epic κέ or κέν, Doric κά) is regularly joined with εἰ in the *protasis*, when the verb is in the *Subjunctive* (§ 50, 1); εἰ with ἄν (ᾰ) forming the compound ἐάν, ἄν (ᾱ), or ἤν. See § 38, 1.) The simple εἰ is used in the protasis with the Indicative and the Optative.

The same adverb ἄν is regularly used in the *apodosis* with the *Optative* (§ 50, 2), and also with the *secondary*

tenses of the Indicative in the construction explained in § 49, 2. (See § 37, 3, and § 39.)

3. The negative particle of the protasis is regularly *μή*, that of the apodosis is *οὐ*.

NOTE. When the last rule is violated, and *οὐ* is found in a protasis, it is always closely connected with a particular word (generally the verb), with which it forms a single negative expression; so that its negative force does not (like that of *μή*) affect the protasis *as a whole*. E. g.

Πάντως δήπου (οὕτως ἔχει), ἐάν τε σὺ καὶ Ἄνυτος οὐ φῆτε ἐάν τε φῆτε, if you deny it, as well as if you admit it. PLAT. Apol. 25 B. (Here *ἐὰν μὴ φῆτε* would mean *unless you admit it.*) *Εἰ μὲν οὐ πολλοὶ ἦσαν, καθ' ἕκαστον ἂν περὶ τούτων ἠκούετε, if there were only a few*, &c. LYS. Agorat. p. 135; § 62. Cf. p. 137; § 76. (Here *οὐ πολλοί* are used together in the sense of *ὀλίγοι*.) *Τῶνδε μὲν οὐδὲν ἴσον ἐστὶν, εἴγε ἀφ' ἡμῶν γε τῶν ἐν μέσῳ οὐδεὶς οὐδέποτε ἄρξεται, there is no fairness in this, if (it is the plan, that) no one is ever to begin with us.* XEN. Cyr. II, 2, 3.

The following example makes the difference between *οὐ* and *μή* particularly clear, *οὐ* affecting merely the verb, and *μή* affecting the whole (including the *οὐ*): *εἰ μὴ Πρόξενον οὐχ ὑπεδέξαντο, ἐσώθησαν ἄν, if it had not been that they did not receive Proxenus, they would have been saved.* DEM. F. L. 364, 11.

When several clauses, introduced by *μέν* and *δέ*, depend upon a *single εἰ* which precedes them all, *οὐ* is used even more frequently than *μή*; as such clauses have their own construction independently of the *εἰ*, which merely introduces each of them *as a whole*, not affecting the construction of particular words. E. g.

Δεινὸν ἂν εἴη, εἰ οἱ μὲν ἐκείνων ξύμμαχοι ἐπὶ δουλείᾳ τῇ αὑτῶν φέροντες οὐκ ἀπεροῦσιν, ἡμεῖς δ' ἐπὶ τῷ αὐτοὶ σώζεσθαι οὐκ ἄρα δαπανήσομεν, it would be a hard thing, if (it is a fact that) their allies will not refuse, &c., *while we will not contribute.* THUC. I, 121. *Εἶτ' οὐκ αἰσχρὸν, εἰ τὸ μὲν Ἀργείων πλῆθος οὐκ ἐφοβήθη τὴν Λακεδαιμονίων ἀρχὴν, ὑμεῖς δὲ βάρβαρον φοβήσεσθε; is it not then disgraceful, if (it is true, that) the Argive people did not fear*, &c. DEM. Rhod. 197, 9.

Classification of Conditional Sentences.

§ **48.** The supposition contained in a protasis may be either *particular* or *general*. A *particular* suppos-

tion refers to a *definite* act or a definite series of acts. A *general* supposition refers to *any one* of a class of acts, which may occur (or may have occurred) on *any one* of a series of possible occasions, — *if* having the force of *if ever* or *whenever*.

The following examples contain *particular* suppositions: —

If he is (now) able to do this, he is doing it, εἰ τοῦτο ποιεῖν δύναται, ποιεῖ. *If he was able to do this, he did it*, εἰ τοῦτο ποιεῖν ἐδύνατο, ἐποίει. *If he (shall) be able to do this, he will do it*, ἐὰν τοῦτο ποιεῖν δύνηται, ποιήσει. *If he should be able to do this, he would do it*, εἰ τοῦτο ποιεῖν δύναιτο, ποιοίη ἄν.

The following contain *general* suppositions: —

If he is (ever) able to do this, he (always) does it, ἐὰν τοῦτο ποιεῖν δύνηται, ποιεῖ. *If any one (ever) wishes to go, it is (always) permitted*, ἐάν τις βούληται ἰέναι, ἔξεστιν. *If he was (ever) able to do this, he (always) did it*, εἰ τοῦτο ποιεῖν δύναιτο, ἐποίει. *If any one (ever) wished to go, it was (always) permitted*, εἴ τις βούλοιτο ἰέναι, ἐξῆν. *If any one shall (ever) wish to go, it will (always) be permitted*, ἐάν τις ἰέναι βούληται, ἀεὶ ἐξέσται. *If any one should (ever) wish to go, it would (always) be permitted*, εἴ τις ἰέναι βούλοιτο, ἀεὶ ἂν ἐξείη.

Although this distinction can logically apply to all suppositions (present, past, and future), yet the Greek distinguishes the two classes *in construction* only in *present and past* conditions, even here excepting those which imply non-fulfilment of the condition. Therefore all the classes under I., except A. 1, include both particular and general suppositions.

I. Excluding from A. 1 the past and present general suppositions, which have a peculiar construction, we have *four forms* of ordinary conditional sentences: —

A. If the protasis refers to the *present* or the *past*, the question as to the fulfilment of the condition which it expresses has been already decided (*in point of fact*) either affirmatively or negatively; the speaker, however, either may or may not wish to imply by his form of statement *how* that question has been decided. He will, therefore, state such a condition in one of two ways: —

1. If he refers to a present or past condition, expressing no opinion as to its fulfilment, he may say *if he is doing this*, εἰ τοῦτο πράσσει, — *if he was doing it*, εἰ ἔπρασσεν, — *if he did it*, εἰ ἔπραξεν, — *if he has done it*, εἰ πέπραχεν, — *if he had already done it*, εἰ ἐπεπράχει. The apodosis, expressing the result of the fulfilment of such a condition, may refer to the *present*, the *past*, or the *future*. Thus we may say,

Εἰ πράσσει τοῦτο, καλῶς ἔχει, *if he is doing this, it is well.*
Εἰ πράσσει τοῦτο, ἡμάρτηκεν, *if he is doing this, he has erred.*
Εἰ πράσσει τοῦτο, καλῶς ἕξει, *if he is doing this, it will be well.*
Εἰ ἔπραξε τοῦτο, καλῶς ἔχει (εἶχεν, ἔσχεν, or ἕξει), *if he did this, it is* (*was* or *will be*) *well*; and so with the other tenses in the protasis. (See § 49, 1.)

So in Latin, *Si hoc facit, bene est; Si hoc fecit, bene erit.*

2. If, on the other hand, he refers to a present or past condition, wishing to imply that it *is not* or *was not fulfilled*, he may say *if he were now doing this*, εἰ τοῦτο ἔπρασσεν; or *if he had done this* (*although he did not do it*), εἰ ἔπραξεν. The apodosis here denotes what *would be* or *would have been* the result, if the false supposition in the protasis were a valid one. The *apodosis* here contains the adverb ἄν, which distinguishes it from those forms of apodosis belonging under 1 in which past tenses are used. Thus we may say,

Εἰ ἔπρασσε τοῦτο, καλῶς ἂν εἶχεν, *if he were* (*now*) *doing this, it would be well.* Εἰ ἔπρασσε τοῦτο, καλῶς ἂν εἶχεν may also mean *if he had been doing this, it would have been well.*

Εἰ ἔπραξε τοῦτο, καλῶς ἂν ἔσχεν (or ἂν εἶχεν), *if he had done this, it would have been well* (or *it would now be well*). On the other hand, εἰ ἔπραξε τοῦτο, καλῶς ἔσχεν (without ἄν) would mean *if he did this, it was well.* (See § 49, 2.)

In Latin: *Si hoc faceret, bene esset; Si hoc fecisset, bene fuisset.*

REMARK 1. The Greek has thus a special form (A, 2) implying that a condition *is not* or *was not* fulfilled, and another (A, 1) implying *nothing whatever* as to its fulfilment. There is no special form implying that the condition *is* or *was* fulfilled, — a force often erroneously assigned to the form A, 1. If this is to be expressed at all, it must be done by the context, not by the form of the verb.

B. If the protasis refers to the *future*, the question as to the fulfilment of the condition is, of course, at present *undecided*, and a speaker may state such a condition in either of two ways (B, 1 and 2), which differ more in the form of statement than in their meaning: —

1. He may say *if he shall do this*, ἐὰν πράσσῃ τοῦτο (or, still more vividly, εἰ πράξει τοῦτο), making a distinct supposition of a future case. The natural apodosis to such a protasis expresses what *will be* the result, if the condition shall be fulfilled. We may therefore say,

Ἐὰν πράσσῃ τοῦτο, καλῶς ἕξει, *if he do this, it will be well;* or εἰ πράξει τοῦτο, καλῶς ἕξει, *if he shall do this, it will be well.* (See § 50, 1.) In Latin: *Si hoc faciet* (more frequently *si hoc fecerit*), *bene erit;* rarely *si hoc faciat, bene erit.*

2. He may also say, *if he should do this*, εἰ πράσσοι τοῦτο, still supposing a case in the future, but less distinctly and vividly than before. The natural apodosis to such a protasis is a similar indefinite expression, *it would be.* We can therefore say,

Εἰ πράσσοι τοῦτο, καλῶς ἂν ἔχοι, *if he should do this, it would be well.* (See § 50, 2.) In Latin: *Si hoc faciat, bene sit.*

Remark 2. The two forms of protasis which the Greek expresses by the Subjunctive (ἐὰν πράσσῃ τοῦτο) and the Optative (εἰ πράσσοι τοῦτο) have only one equivalent form in Latin; *si hoc faciat* meaning *if he shall do this* (ἐὰν τοῦτο πράσσῃ), as well as *if he should do this* (εἰ τοῦτο πράσσοι). (See § 50, 2, Rem. *b.*) But in the former sense the Latin commonly employs the Future Indicative, *si hoc faciet* (corresponding to εἰ τοῦτο πράξει, *if he shall do this*), or the Future Perfect, *si hoc fecerit*, leaving the form *si hoc faciat* to represent the Greek εἰ τοῦτο πράσσοι, *if he should do this.*

II. In *general* suppositions the two following classes are distinguished in construction from the corresponding *particular* suppositions (I. A, 1).

A. First, when the apodosis contains a verb of present time, expressing a customary or repeated action or a general truth, and the protasis refers to indefinite time represented in English as present. We may then say,

Ἐάν τις τοῦτο πράσσῃ, καλῶς ἔχει, *if any one* (*ever*) *does this, it is* (*in all such cases*) *well.* Ἐὰν τοῦτο ποιεῖν δύνηται, ποιεῖ, *if he is* (*ever*) *able to this, he* (*in all such cases*) *does it.* Ἐάν τις τούτου πίῃ, ἀποθνήσκει, *if any one* (*ever*) *drinks of this, he dies.*

B. Secondly, when the apodosis expresses a customary or repeated action or a general truth in past time, and the protasis refers to indefinite past time. We may then say,

Εἴ τις τοῦτο πράσσοι, καλῶς εἶχεν, *if any one* (*ever*) *did this, it was* (*in all such cases*) *well.* Εἰ τοῦτο ποιεῖν δύναιτο, ἐποίει, *if he was* (*ever*) *able to do this, he* (*always*) *did it.* Εἴ τις τούτου πίοι, ἀπέθνῃσκεν, *if any one* (*ever*) *drank of this, he died.*

Remark 1. General suppositions referring to the future (see p. 89), as well as those referring to the present or past with non-fulfilment of the condition implied, not being distinguished by their form from particular suppositions, are included under the rules of § 49, 2 and § 50, 1 and 2.

Remark 2. Although the Latin occasionally agrees with the Greek in the construction of *general* conditional sentences, — using *si faciat* and *si faceret* like *ἐὰν πράσσῃ* and *εἰ πράσσοι* above, — it commonly agrees with the English in not distinguishing this class from I, A, 1.

I. Four Forms of Ordinary Conditional Sentences.

A. *Present and Past Conditions.*

§ **49.** 1. (*Particular Suppositions.*) When the protasis in a particular supposition *simply states* a present or a past condition, implying nothing as to the truth of the supposition, the verb is in one of the *present* or *past* tenses of the Indicative, after *εἰ*. Any tense of the Indicative may be used in the apodosis, to express the result of the fulfilment of the condition. E. g.

Εἰ *ἐβρόντησε, καὶ ἤστραψεν, if it thundered, it also lightened.* (This does not imply that the speaker has any knowledge or opinion on the question whether it *actually* thundered.) **Εἰ** *δ' οὕτω τοῦτο ἐστὶν, ἐμοὶ μέλλει φίλον εἶναι.* Il. I, 564. See I, 178. **Εἰ** *τότε κοῦρος ἔα, νῦν αὖτέ με γῆρας ὀπάζει.* Il. IV, 321. **Εἰ** *θεοί τι δρῶσιν αἰσχρὸν, οὐκ εἰσὶν θεοί.* Eur. Beller. Fr. 294. **Εἰ** *ἐγὼ Φαῖδρον ἀγνοῶ, καὶ ἐμαυτοῦ ἐπιλέλησμαι· ἀλλὰ γὰρ οὐδέτερά ἐστι τούτων, if I do not know Phaedrus, I have forgotten myself; but neither of these is the case.* Plat. Phaedr. 228 A. (See § 48, I, A, Rem. 1.) **Εἰ** *μὲν* (Ἀσκληπιὸς) *θεοῦ ἦν, οὐκ ἦν αἰσχροκερδὴς, εἰ δ' αἰσχροκερδὴς, οὐκ ἦν θεοῦ.* Plat. Rep. III, 408 C. **Εἰ** *μηδὲν τούτων πεποίηκας, τί φοβήσῃ;*

Note 1. The Imperative, the Subjunctive in *exhortations* or *prohibitions*, or the Optative in *wishes*, may stand in the apodosis. E. g.

Ἀλλ' εἰ δοκεῖ σοι, στεῖχε, if thou art resolved, go. Soph. Ant. 98. (Here *ἐὰν δοκῇ* would refer to the future, while *εἰ δοκεῖ* is strictly present in its time. Cf. Antig. 76.) *Ἀλλ' εἰ δοκεῖ, πλέωμεν, ὁρμάσθω ταχύς.* Soph. Phil. 526. *Ἀλλ' εἴ που πτωχῶν γε θεοὶ καὶ ἐρινύες εἰσὶν, Ἀντίνοον πρὸ γάμοιο τέλος θανάτοιο κιχείη.* Od. XVII, 475. *Ἀλλ' εἰ δοκεῖ σοι ταῦθ', ὑπαί τις ἀρβύλας λύοι τάχος, but if this pleases you, let some one quickly loose the shoes,* &c.

AESCH. Agam. 944. Κάκιστ' ἀπολοίμην, Ξανθίαν εἰ μὴ φιλῶ. ARIST. Ran. 579. In the last three examples the Optative expresses a wish (§ 82), and must not be confounded with the Optative with ἄν in apodosis (§ 50, 2).

REMARK. A protasis of this class may also be followed by an apodosis in the Optative with ἄν, as εἰ τοῦτ' ἀληθές ἐστιν, ἡδέως ἂν ἀπέλθοιμι, *if this is true, I should be glad to depart*. But such an apodosis always implies a protasis with an Optative, which is independent of the one expressed; so that these examples belong under the mixed constructions of § 54. See § 54, 1 (*a*).

NOTE 2. Under this head belong all cases of *particular* suppositions referring to the present or the past in which the non-fulfilment of the condition is not implied. We must be careful not to include in this class the *general* suppositions explained in § 51; which require a Subjunctive or Optative in the protasis, although we commonly translate them in English by the simple Indicative.

NOTE 3. The *condition* may still be *present*, even when the Future Indicative stands in the protasis, if that tense expresses merely a *present* intention or necessity that something shall happen hereafter; as when εἰ τοῦτο ποιήσει means *if he is (now) about to do this*, and not (as it does in an ordinary future condition) *if he shall do this*. E. g.

Αἶρε πλῆκτρον, εἰ μαχεῖ, *raise your spur, if you are going to fight.* ARIST. Av. 761. (Εἰ μαχεῖ in protasis commonly means *if you shall fight*, being equivalent to ἐὰν μάχῃ.) Οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι . . . . τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθούντων, εἴ γε πεινήσουσι καὶ διψήσουσι καὶ ῥιγώσουσι καὶ ἀγρυπνήσουσι καὶ τἆλλα πάντα μοχθήσουσιν ἑκόντες; *how do they differ*, &c., *if they are to suffer hunger, thirst*, &c. (i. e. *if it is necessary that they should suffer*)? XEN. Mem. II, 1, 17. Ἦ νῦν ἐγὼ μὲν οὐκ ἀνήρ, αὕτη δ' ἀνήρ, εἰ ταῦτ' ἀνατεὶ τῇδε κείσεται κράτη, *if this is to pass unpunished*. SOPH. Ant. 484. So εἰ πόλεμος δαμᾷ, Il, I, 61; and εἰ διαβληθήσομαι, EUR. Hec. 863.

This use of the Future must be carefully distinguished from that found in *future* conditions, where it is equivalent to the Subjunctive. (§ 50, 1, Note 1). The periphrastic form of the Future with μέλλω and the Infinitive (§ 25, 2) is more common in this construction. Here the tense of μέλλω (as in εἰ μέλλουσι τοῦτο ποιεῖν for εἰ τοῦτο ποιήσουσιν) shows that the condition is really present and not future So with the Latin periphrastic Future, *si hoc facturus est*.

2. In sentences containing present or past conditions, when it is implied that the condition of the protasis *is not* or *was not fulfilled*, and when the apodosis expresses

what *would be* (or *would have been*) the result if that condition were (or had been) fulfilled, the *secondary* tenses of the *Indicative* are used in both protasis and apodosis. The *apodosis* regularly contains the adverb *ἄν*.

The Imperfect here refers to *present* time or to a *continued* or *repeated* action in *past* time, the Aorist to an action *simply occurring* in *past* time, and the (rare) Pluperfect to an action *completed* in *past* or *present* time.' E. g.

Εἰ τοῦτο ἔπρασσε, καλῶς ἂν εἶχεν, *if he were* (*now*) *doing this, it would be well* (implying that he *is not* doing it). This may also mean *if he had been doing this, it would have been well* (implying that he *was not* doing it). The context must decide, in each case, to which time the Imperfect refers. Εἰ τοῦτο ἔπραξε, καλῶς ἂν ἔσχεν, *if he had done this, it would have been well* (implying that he *did not* do it.) Εἰ τοῦτο ἐπεπράχει, καλῶς ἂν εἶχεν, *if he had finished doing this* (*now*, or *at any past time*), *it would be well* (implying either *he has not*, or *he had not finished it*).

Ταῦτα οὐκ ἂν ἐδύναντο ποιεῖν, εἰ μὴ καὶ διαίτῃ μετρίᾳ ἐχρῶντο, *they would not be able to do this, if they did not lead an abstemious life*. Xen. Cyr. I, 2, 16. Πολὺ ἂν θαυμαστότερον ἦν, εἰ ἐτιμῶντο, *it would be much more wonderful, if they were honored*. Plat. Rep. VI, 489 B. Οὐχ οὕτω δ' ἂν προθύμως ἐπὶ τὸν πόλεμον ὑμᾶς παρεκάλουν, εἰ μὴ τὴν εἰρήνην ἑώρων αἰσχρὰν ἐσομένην, *I should not exhort you, did I not see* (*as I do*), &c. Isoc. Archid. p. 134 A. § 87. Λέγουσι πάντα ᾗ ἔχει· καί τοι εἰ μὴ ἐτύγχανεν αὐτοῖς ἐπιστήμη ἐνοῦσα, οὐκ ἂν οἷοί τ' ἦσαν τοῦτο ποιήσειν, *they tell everything as it is: and yet if knowledge did not chance to be in them, they could not do this*. Plat. Phaed. 73 A. Εὖ ἴσθ' ὅτι εἴ τι ἐμοῦ ἐκήδου, οὐδενὸς ἂν οὕτω με ἀποστερεῖν ἐφυλάττου ὡς ἀξιώματος καὶ τιμῆς, *if you cared for me at all, you would take care*, &c. Xen. Cyr. V, 5, 34. Εἰ μὴ ἄπληστός τε ἔας χρημάτων καὶ αἰσχροκερδής, οὐκ ἂν νεκρῶν θήκας ἀνέῳγες. Hdt. I, 187. (This implies ἄπληστος εἶ, *thou art insatiable*, and ἀνέῳγες, *thou didst open*.)

Οὐκ ἂν νήσων ἐκράτει, εἰ μή τι καὶ ναυτικὸν εἶχεν, *he would not have been master of the islands, if he had not had also some naval force* (implying ναυτικὸν εἶχεν and νήσων ἐκράτει, *he had a navy, and he was master of the islands*). Thuc. I, 9. (Ταῦτα) οὐκ ἂν προέλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύσειν, *he would not have declared these things* (referring to several), *had he not been confident that he should speak the truth*. Xen. Mem. I, 1, 5 Εἰ ἦσαν ἄνδρες ἀγαθοί, ὡς σὺ φῄς, οὐκ ἄν ποτε ταῦτα ἔπασχον, *if they had been good men, as you say, they would never have suffered these things* (referring to several cases). Plat. Gorg. 516 E.

Καί νύ κ' ἔτι πλέονας Λυκίων κτάνε δῖος Ὀδυσσεύς, εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἕκτωρ, i. e. *Ulysses would have killed still more, had not Hector perceived him.* Il. V. 679. *Καί νύ κεν ἤια πάντα κατέφθιτο καὶ μένε' ἀνδρῶν, εἰ μή τίς με θεῶν ὀλοφύρατο καί μ' ἐσάωσεν.* Od. IV, 363. *Καὶ ἴσως ἂν διὰ ταῦτ' ἀπέθανον, εἰ μὴ ἡ ἀρχὴ διὰ ταχέων κατελύθη.* PLAT. Apol. 32 D. *Τί ποτ' ἂν ἔπαθον ὑπ' αὐτῶν, εἰ πλείω χρόνον ἐπετροπεύθην; . . . . εἰ κατελείφθην μὲν ἐνιαύσιος, ἓξ ἔτη δὲ προσεπετροπεύθην ὑπ' αὐτῶν, οὐδ' ἂν τὰ μικρὰ ταῦτα παρ' αὐτῶν ἀπέλαβον.* DEM. Aph. I, 833, 12–19. *Εἰ τοίνυν ὁ Φίλιππος τότε ταύτην ἔσχε τὴν γνώμην, οὐδὲν ἂν ὧν νυνὶ πεποίηκεν ἔπραξεν, οὐδὲ τοσαύτην ἐκτήσατο δύναμιν.* DEM. Phil. I, 41, 18. (See below, Remark *b*; and § 42, 4.)

Εἰ μὴ ὑμεῖς ἤλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέα, if you had not come, we should (now) be on our way to the King. (Aor. and Imperf.) XEN. An. II, 1, 4. *Εἰ γὰρ ἐκ τοῦ παρεληλυθότος χρόνου τὰ δέοντα οὗτοι συνεβούλευσαν, οὐδὲν ἂν ὑμᾶς νῦν ἔδει βουλεύεσθαι, if they had given the necessary advice in time past, there would now be no need of your deliberating.* DEM. Phil. I, 40, 9. *Τοῦτο εἰ ἀπεκρίνω, ἱκανῶς ἂν ἤδη παρὰ σοῦ τὴν ὁσιότητα ἐμεμαθήκη, if you had answered this, I should have already learned*, &c. (implying *ἀλλ' οὐ μεμάθηκα, but now I have not learned*). PLAT. Euthyph. 14 C. *Λοιπὸν δ' ἂν ἦν ἡμῖν ἔτι περὶ τῆς πόλεως διαλεχθῆναι τῆς ἡμετέρας, εἰ μὴ προτέρα τῶν ἄλλων τὴν εἰρήνην ἐπεποίητο.* (This implies *ἀλλὰ τὴν εἰρήνην προτέρα πεποίηται.*) ISOC. Phil. p. 93 C. § 56. *Τῶν ἀδικημάτων ἂν ἐμέμνητο τῶν αὐτοῦ, εἴ τι περὶ ἐμοῦ γ' ἔγραφεν.* DEM. Cor. 251, 28.

Different tenses can of course be used in the protasis and apodosis, if the sense requires it. See especially the example quoted above from Dem. Phil. I, p. 40, 9, and the preceding one.

This construction is the exact equivalent of the Latin Imperfect and Pluperfect Subjunctive in protasis and apodosis. With regard to the tenses, the Latin Imperfect Subjunctive represents the Greek Imperfect Indicative referring to present time; while the Latin Pluperfect Subjunctive represents the Greek Aorist and Pluperfect Indicative, and also the Imperfect referring to past time.

REMARK. (*a.*) It will be seen by the examples, that this construction usually implies, not merely that the condition of the protasis is not (or was not) fulfilled, but *also* that the action of the apodosis does not (or did not) take place: thus, *εἰ τοῦτο ἔπραξεν, ἐσώθη ἄν, if he had done this, he would have been saved*, implies not merely that *he did not do this*, but also that *he was not saved.* The denial of the apodosis is not, however, inferred as a *necessary consequence* from the denial of the protasis, which would often be an illogical inference; for (in the example above) the person might have been saved in some

other way, even if he *did not* do the thing referred to. Indeed, where it is not implied that the action of the apodosis depends as a *result* upon that of the protasis as its condition, the action of the apodosis is not denied: this happens when the protasis expresses a *concession*, introduced by καὶ εἰ, *even if*, *although*, or οὐδ' εἰ, *not even if*; as καὶ εἰ τοῦτο ἔπραξεν, ἐσώθη ἄν, *even if he had done this, he would have been saved*, where it may be implied that he *was saved*.

(*b*.) In this form of conditional sentence, therefore, the verb of the protasis *always* (and the verb of the apodosis *generally*) implies its *opposite*; the Imperfect always implying a Present or Imperfect, the Aorist an Aorist, and the Pluperfect usually a Perfect or Pluperfect. Thus εἰ ἔπρασσε, when it means *if he were doing*, implies ἀλλ' οὐ πράσσει, *but really he is not doing*; when it means *if he had been doing*, it implies ἀλλ' οὐκ ἔπρασσε, *but really he was not doing*: εἰ μὴ ἔπραξεν, *if he had not done*, implies ἀλλ' ἔπραξεν, *but really he did do*: εἰ ἐπεποιήκει τοῦτο, *if he had already done this*, implies either ἀλλ' οὐ πεποίηκεν, *but really he has not done it*, or ἀλλ' οὐκ ἐπεποιήκει, *but really he had not done it*, according to the context. This principle will show which tense of the Indicative is to be used in any given case, in writing Greek.

The Aorist, however, is very often used here, as elsewhere, where the Pluperfect would express the time intended more exactly (§ 19, N. 4); as in the sentence above quoted, οὐδὲν ἂν ὧν νυνὶ πεποίηκεν ἔπραξεν, where the Perfect πεποίηκεν shows that the Pluperfect might have been used for ἔπραξεν.

NOTE 1. In Homer, the Imperfect in this construction refers to *past* time, and is to be translated by our Pluperfect. E. g.

Ἔνθα κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γένοντο, εἰ μὴ ἄρ' ὀξὺ νόησε πατὴρ ἀνδρῶν τε θεῶν τε, *then there would have been*, &c. Il. VIII, 130. Εἰ γὰρ ἐγὼ τάδε ᾔδε' ἐνὶ φρεσὶ πευκαλίμῃσιν, οὐκ ἂν ὑπεξέφυγε Στυγὸς ὕδατος αἰπὰ ῥέεθρα, *if I had known*, &c. Id. 366.

NOTE 2. Sometimes ἂν is omitted in the apodosis, although the non-fulfilment of the condition is still implied. This merely gives a more emphatic expression, as when we say *it had been* for *it would have been*. The ἂν can be omitted only when the

context shows conclusively that the construction is not that of § 49, 1. E. g.

Ναὶ μὰ Δία ᾐσχυνόμην μέντοι, εἰ ὑπὸ πολεμίου γε ὄντος ἐξηπατήθην, *yes, by Zeus, I were indeed ashamed, if I had been deceived,* &c. XEN. An. VII, 6, 21. Καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος, *it had been good for that man, if he had not been born.* MATTH. Evang. XXVI, 24.

Compare VERG. Aen. XI, 115: Aequius huic Turnum *fuerat* se opponere morti, *it had been more just,* &c., where *fuisset* would have been the regular form.

NOTE 3. (*a*.) An apodosis without ἄν, but implying the non-fulfilment of a condition, is often formed by an Infinitive depending on the Imperfect of a verb denoting *necessity, obligation, propriety, possibility,* or the like. This combination merely expresses in other words what might have been expressed by the verb of the Infinitive in a past tense of the Indicative with ἄν. Thus ἔδει σε τοῦτον φιλεῖν means *you ought to love him* (or *ought to have loved him*), — implying, *but you do not love him* (or *did not love him*), — and is equivalent to τοῦτον ἂν ἐφίλεις, εἰ τὰ δέοντα ἐποίεις, *you would love him* (or *would have loved him*), *if you did* (or *had done*) *what you ought.* So εἰκὸς ἦν σε τοῦτο ποιῆσαι means *you would properly have done this* (*but you did not*), being equivalent to εἰκότως τοῦτ' ἂν ἐποίησας.

This construction occurs chiefly after the impersonal Imperfects χρῆν or ἐχρῆν, ἔδει, ἐξῆν, ἐνῆν, προσῆκεν, εἰκὸς ἦν, ἥρμοττεν (*decebat*), ἦν or ὑπῆρχεν (*it was possible*), and ἦν with nouns and adjectives expressing *necessity, propriety,* &c. So when ἦν is used with the verbal in -τέον (equivalent to ἔδει with the Infinitive). When the Present Infinitive is used, the construction refers to present time or to continued or repeated action in past time; when the Aorist Infinitive is used, it refers to a single or momentary action in past time. E. g.

Εἰ ἐπ' ἡμέας μούνους ἐστρατηλάτεε ὁ Πέρσης, χρῆν αὐτὸν πάντων τῶν ἄλλων ἀπεχόμενον οὕτω ἰέναι ἐπὶ τὴν ἡμετέρην· καὶ ἂν ἐδήλου πᾶσι ὡς ἐπὶ Σκύθας ἐλαύνει, *if the Persian were making his expedition against us alone, he ought, letting alone all others, to be marching directly into our country; and then he would show that he was marching against Scythians.* HDT. IV, 118. Here χρῆν ἰέναι means *he would be marching into our country* (like ᾔειν ἄν), *if he were doing what would be expected under such circumstances,* — implying that this

condition is not fulfilled. (See below, Rem. 1.) Ἐχρῆν μὲν οὖν καὶ δίκαιον ἦν τοὺς τὸν στέφανον οἰομένους δεῖν λαβεῖν αὐτοὺς ἀξίους ἐπιδεικνύναι τούτου, μὴ ἐμὲ κακῶς λέγειν· ἐπειδὴ δὲ τοῦτο παρέντες ἐκεῖνο ποιοῦσιν, κ.τ.λ., i. e. *those who think they ought to receive the crown would (if they did what is right and just) be showing that they deserve it themselves, and not be abusing me; but since now they have neglected the former and do the latter*, &c. DEM. Cor. Trier. 1228, 28. Εἰ γὰρ ὑπ' ὀδόντος τοι εἶπε τελευτήσειν με, χρῆν δή σε ποιέειν τὰ ποιέεις· νῦν δὲ ὑπ' αἰχμῆς, *if he had said that I was to be killed by a tooth, then you would have to do as you now do.* HDT. I, 39. (See below, Rem. 1.) Ἔδει μὲν τοὺς λέγοντας ἅπαντας μήτε πρὸς ἔχθραν ποιεῖσθαι λόγον μηδένα μήτε πρὸς χάριν, i. e. *the speakers ought not to say a word out of regard either to enmity or to favor (and yet they do so).* DEM. Chers. 90, 1. Πότερον αὐτὴν ἐχρῆν ἐν τῇ Θετταλῶν καὶ Δολόπων τάξει συγκατακτᾶσθαι Φιλίππῳ τὴν τῶν Ἑλλήνων ἀρχήν; i. e. *ought she to have helped Philip acquire his dominion over the Greeks* (sc. *as she would have done by your policy*)? DEM. Cor. 246, 1. Ἐμὲ εἰ μὲν ἐν ἄλλαις τισὶν ἡμέραις ἠδίκησέ τι τούτων ἰδιώτην ὄντα, ἰδίᾳ καὶ δίκην προσῆκεν αὐτῷ διδόναι, i. e. *he would properly have given satisfaction by a private suit* (as if he had said προσηκόντως ἰδίᾳ δίκην ἂν ἐδίδου). DEM. Mid. 525, 3. Καὶ πολλοῖς δόξω, ὡς οἷός τ' ὤν σε σώζειν εἰ ἤθελον ἀναλίσκειν χρήματα, ἀμελῆσαι, i. e. *whereas I might have saved you, if I had been willing to spend money*, &c PLAT. Crit. 44 C. Οὐ γὰρ ἐνῆν μὴ παρακρουσθέντων ὑμῶν μεῖναι Φιλίππῳ, *for Philip could not have remained, unless you had been deceived* (implying *he did remain*). DEM. F. L. 379, 2. (See § 52, 1.) Καὶ μάλιστα εἰκὸς ἦν ὑμᾶς προορᾶσθαι αὐτὰ καὶ μὴ μαλακῶς, ὥσπερ νῦν, ξυμμαχεῖν. THUC. VI, 78. (The orator adds, ἀλλ οὐθ' ὑμεῖς νῦν γέ πω οὔθ' οἱ ἄλλοι ἐπὶ ταῦτα ὥρμησθε.) Εἰ μὲν τοίνυν αἰσχρόν τι ἔμελλον ἐργάσεσθαι, θάνατον ἀντ' αὐτοῦ προαιρετέον ἦν (i. e. προαιρεῖσθαι ἔδει). XEN. Mem. II, 7, 10. So in Latin: Quem patris loco, si ulla in te pietas esset, *colere debebas*. CIC. Phil. II, 38.

(*b.*) The Aorist and Imperfect of ὀφείλω (ὀφέλλω) are sometimes used with the Infinitive like χρῆν, ἔδει, &c.; as in Il. I, 353, τιμήν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν, i. e. *Zeus ought to have secured me honor; but now he has not honored me even a little.* From this comes the common use of this form in expressions of a wish; as ὤφελε Κῦρος ζῆν, *would that Cyrus were living* (lit. *Cyrus ought to be living*). This is an apodosis, implying as a protasis *if it were possible*, or something similar. See § 83, 2.

(*c.*) Similar to this is the occasional use of ἐβουλόμην (without ἄν) to express what some one *wishes were now true* (but which *is not true*). E. g.

Ἐβουλόμην μὲν οὖν καὶ τὴν βουλὴν καὶ τὰς ἐκκλησίας ὀρθῶς

διοικεῖσθαι καὶ τοὺς νόμους ἰσχύειν, would that both the Senate and the assemblies were rightly managed, and that the laws were in force (implying the opposite of *ὀρθῶς διοικεῖσθαι* and *ἰσχύειν*). This is analogous to *ὤφελεν εἶναι, would that it were*, and *ἔδει εἶναι, it ought to be (but is not)*. AESCHIN. Cor. § 2. *Ἐβουλόμην μὲν οὐκ ἐρίζειν ἐνθάδε, would that I were not contending here (as I am)*. ARIST. Ran. 866. See below, Rem. 2.

(*d.*) *Κινδυνεύω* is used with the Infinitive, as a periphrasis for the verb of the Infinitive with *ἄν*. E. g.

Ἡ πόλις ἐκινδύνευσε πᾶσα διαφθαρῆναι, εἰ ἄνεμος ἐπεγένετο, the city was in danger of being utterly destroyed, if a wind had arisen. THUC. III, 74. *Εἰ μὴ ἐξεφύγομεν εἰς Δελφούς, ἐκινδυνεύσαμεν ἀπολέσθαι, if we had not escaped to Delphi, we were in danger of perishing* (or *there was danger that we should perish*) AESCHIN. Cor. § 123. (If the meaning had been that *there would have been danger*, we should have had *ἐκινδυνεύσαμεν ἄν*.)

(*e.*) The Imperfect of *μέλλω* with the Infinitive may express a past *intention* or *expectation* which was not realized, and so take the place of the verb of the Infinitive with *ἄν*. E. g.

Ἦ μάλα δὴ Ἀγαμέμνονος φθίσεσθαι κακὸν οἶτον ἔμελλον, εἰ μὴ . . . ἔειπες, i. e. *I should have perished like A.* (lit. *I was to have perished*), *if thou hadst not spoken.* Od. XIII, 383. *Μέλλεν μέν ποτε οἶκος ὅδ' ἀφνειὸς καὶ ἀμύμων ἔμμεναι· νῦν δ' ἑτέρως ἐβόλοντο θεοί.* Od. I, 232. *Οὐ συστρατεύσειν ἔμελλον, they would not have joined him* (in that case). DEM. F. L. 391, 11. So in Latin: Hoc facturi erant, nisi venisset, *they were to have done this, had he not come.*

So *ἔφην* in Od. IV, 171: *καί μιν ἔφην ἐλθόντα φιλησέμεν ἔξοχον ἄλλων, εἰ νῶιν νόστον ἔδωκεν* (*Ζεύς*), i. e. *I intended to love him (and should have done so) had Zeus granted us a return.*

REMARK 1. It will be seen that in the construction of Note 3 a protasis is implied with the apodosis; *ἔδει σε τοῦτον φιλῆσαι* being strictly equivalent to *τοῦτον ἂν ἐφίλησας εἰ τὰ δέοντα ἐποίησας, you would have loved him, if you had done what you ought*, or simply *you should have loved him.* (See § 52, 1.) This form therefore commonly stands as an apodosis with no other protasis expressed; and even if another is added (as in the first example under *a*), the implied protasis always remains the prominent one. Especially, this implied protasis expresses the condition, the non-fulfilment of which prevents the action of the apodosis from taking place. The *whole expression χρῆν τοῦτο ποιεῖν*, &c. thus becomes the apodosis to the expressed protasis, if one is added. In the third example under *a* (HDT. I, 39), the real apodosis may be *you would then do from necessity what you now do* (implying that *now you do not do it from necessity*); or we may perhaps explain *χρῆν* better by Note 2.

In this construction the Infinitive (of course modified by the leading verb, as shown above) contains the main idea of the apodosis.

When the main idea is contained in the verb of *necessity*, &c., so that the non-fulfilment of the condition of the protasis affects this rather than the infinitive, we have χρῆν ἄν, ἔδει ἄν, προσῆκεν ἄν, &c., forming an ordinary apodosis (§ 49, 2). Thus εἰ τὰ δέοντα οὗτοι συνεβούλευσαν, οὐδὲν ἂν ὑμᾶς νῦν ἔδει βουλεύεσθαι, *if these men had given the necessary advice, there would now be no need of your deliberating*, implies *but now there is need of your deliberating*. Occasionally both constructions can be used to express essentially the same apodosis: thus in Lys. in Erat. § 32, we find, χρῆν δέ σε, εἴπερ ἦσθα χρηστός, τοῖς μέλλουσιν ἀδίκως ἀποθανεῖσθαι μηνυτὴν γενέσθαι, *if you had been an honest man, you ought to have become an informer in behalf of those who were about to suffer death unjustly* (implying *but you did not do so*, οὐκ ἐγένου μηνυτής); but in § 48, referring to the same thing, the orator says, εἴπερ ἦν ἀνὴρ ἀγαθός, ἐχρῆν ἂν πρῶτον μὲν μὴ παρανόμως ἄρχειν, ἔπειτα τῇ βουλῇ μηνυτὴν γενέσθαι, κ.τ.λ., *if he had been a good man, it would have been his duty*, &c. (implying οὐκ ἐχρῆν). The latter construction, however, is very rare where the former would be admissible.

The distinction between ἔδει σε τοῦτον φιλεῖν and ἔδει ἄν σε τοῦτον φιλεῖν would be expressed in Latin by *te oportebat hunc amare* and *te oporteret hunc amare.*

Remark 2. The greatest difficulty in understanding the forms explained in Note 3 is caused by the defect in the English verb *ought*, which makes it impossible to translate them accurately. Thus we translate οὐκ ἔδει σε τοῦτο ποιῆσαι (or ποιεῖν), non oportuit te hoc facere, *you ought not to have done this*, expressing the past time by the tense of the Infinitive, which we should express by the past tense of *ought* if there were one. (*You oughted not to do this* would represent the Greek and Latin idiom. The vulgar expression *you had n't ought* comes very near it.)

A further trouble appears when such phrases as οὐκ ἔδει σε τοῦτο ποιεῖν refer to present time, meaning *you ought not to be doing this* (*as you are*). The Imperfect here refers to present time, as it does in the ordinary construction of § 49, 2. The Latin has the same idiom, non oportebat te hoc facere. But in English, owing to the defect in the verb *ought*, we are obliged to use the simple present; so that we cannot distinguish in translation between ἔδει σε φιλεῖν, oportebat te amare, and δεῖ σε φιλεῖν, oportet te amare, — both being expressed by *you ought to love*, although the former implies *but you do not love*, while the latter implies no condition.

It needs perhaps to be added, that the tenses of the infinitive here express no time of themselves, but are used in the ordinary constructions of § 15, 1, and § 23, 1. The equivalent Latin forms (*facere* representing both ποιεῖν and ποιῆσαι) will make this clear.

Remark 3. It must not be understood that the Imperfects ἐχρῆν ἔδει, &c. with the Infinitive are always used in the construction of Note 3. Thus ἔδει δὲ μένειν, in Dem. F. L. 379, 14, means simply *but he was obliged to remain* (*and did remain*).

NOTE 4. (*a.*) In Il. XXIII, 526 κέ is used with a secondary tense of the Indicative in protasis, apparently adding nothing to the sense. (See § 50, 2. N. 2, *b.*)

Εἰ δέ κ' ἔτι προτέρω γένετο δρόμος ἀμφοτέροισιν,
Τῷ κέν μιν παρέλασσ' οὐδ' ἀμφήριστον ἔθηκεν.

(*b.*) When ἄν stands in the protasis with a secondary tense of the Indicative in Attic Greek, the expression is so obviously an apodosis at the same time, as to present no difficulty. Ἄν can never coalesce with εἰ to form ἐάν in these sentences, as it always belongs to the verb. E. g.

Εἰ τοίνυν τοῦτο ἰσχυρὸν ἦν ἂν τούτῳ τεκμήριον, κἀμοὶ γενέσθω τεκμήριον, κ.τ.λ., *if then this would have been a strong proof for him* (sc. *had he had it to bring forward*), *so let it be also a proof for me*, &c. DEM. Timoth. 1201, 19. (This sentence properly belongs to the class of § 49, 1; for the protasis really is *if it is true that this would have been a proof*, to which the apodosis in the Imperative corresponds.) In DEM. Cor. 260, 2, καὶ τίς οὐκ ἂν ἀπέκτεινέ με δικαίως, εἴ τι τῶν ὑπαρχόντων τῇ πόλει καλῶν λόγῳ μόνον καταισχύνειν ἐπεχείρησ' ἄν; — if we retain the final ἄν (which is strongly supported by Mss. authority), we must translate εἰ ἐπεχείρησ' ἄν *if it is true that I would (under any circumstances) have undertaken*, &c., and not simply *if I had undertaken* (εἰ ἐπεχείρησα). See § 50, 2, Note 2, *a*; and § 63, 2.

NOTE 5. In some cases the Aorist is found in the apodosis referring to *present* time, after a protasis in the Imperfect; it always denotes, however, a *momentary* or *sudden* occurrence, or some other idea which the Imperfect would not express so well. E. g.

Εἰ μὲν οὖν σύ με ἠρώτας τι τῶν νῦν δή, εἶπον ἄν, κ.τ.λ., *if then you were asking me any one of the questions before us, I should (at once) say*, &c. PLAT. Euthyph. 12 D. Εἰ ἐπεθύμεις ταύτης (τῆς σοφίας), καὶ ἐγώ σε ἐτύγχανον ἀνερωτῶν, κ.τ.λ., τί ἄν μοι ἀπεκρίνω; *if you desired this kind of wisdom, and I happened to be asking you, &c., what should you reply?* [PLAT.] Theag. 123 B. See also PLAT. Prot. 313 A; Gorg. 447 D; Symp. 199 D.

NOTE 6. (*a.*) In a very few passages in Homer we find the Optative with κέ in the apodosis referring to the past, where we should expect a secondary tense of the Indicative. E. g.

Καί νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη, *Aeneas would have perished, had not Aphrodite quickly perceived him.* Il. V, 311. Καί νύ κεν ἔνθ' ἀπόλοιτο Ἄρης ἆτος πολέμοιο, εἰ μὴ Ἠερίβοια Ἑρμέᾳ ἐξήγγειλεν. Il. V, 388. (In both these cases ἀπώλετο would be the regular form, in Homeric as well as in Attic Greek.) So Il. XVII, 70, ἔνθα κε φέροι is used for ἔνθα κ' ἔφερεν, *he would have carried.* So Il. V, 85, Τυδείδην δ' οὐκ ἂν γνοίης ποτέροισι μετείη, *you would not have known to which army he belonged:* for the dependent Optative, see § 34, 3, Note.

(*b.*) The Imperfect Indicative is not used in Homer in the construction of § 49, 2 referring to present time. (See Note 1.) In a few cases where the Attic Greek would use that form, we find the present Optative in Homer. E. g.

Εἰ μέν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπε, ψεῦδός κεν φαῖμεν, καὶ νοσφιζοίμεθα μᾶλλον, i. e. *if any other one had told it, we should call it a falsehood, and should rather turn away from it.* Il. II, 80. In Il. XXIII, 274, we find the Optative in both protasis and apodosis, where the Attic Greek would use the Imperfect Indicative: εἰ νῦν ἐπὶ ἄλλῳ ἀθλεύοιμεν, ἦ τ' ἂν ἐγὼ τὰ πρῶτα λαβὼν κλισίηνδε φεροίμην, i. e. *if we were now contending in honor of another (than Patroclus), I should take the first prize and bear it to my tent.* The present Optative in Homer is used also in its regular sense, referring to the Future (See § 50, 2.) The constructions included in this note seem to be a relic of an ancient use of the Optative in conditional sentences like that of the secondary tenses of the Latin Subjunctive. (See Appendix I.) For the similar Homeric use of the Present Optative in expressions of a wish, see § 82, Rem. 2.

B. *Future Conditions.*

§ **50.** 1. When a supposed future case is stated distinctly and vividly (as in English, *if I shall go*), the *protasis* takes the *Subjunctive* with ἐάν, ἄν (ā), or ἤν (Epic εἴ κε or αἴ κε).

The *apodosis* denotes what *will be* the result, if the condition of the Protasis shall be fulfilled. It therefore takes the *Future Indicative*, or some other future form, like the Imperative. E. g.

Ἐάν τι λάβω, δώσω σοι, *if I (shall) receive anything, I will give it to you.* Ἐάν τι λάβῃς, δός μοι, *if you receive anything, give it to me.* Εἰ δέ κεν ὣς ἔρξῃς καί τοι πείθωνται Ἀχαιοί, γνώσῃ ἔπειθ' ὅς θ' ἡγεμόνων κακὸς ὅς τέ νυ λαῶν, *but if you shall do thus and the Achaeans obey you, you will then learn both which of the leaders and which of the soldiers is bad.* Il. II, 364. (For εἴ κε see § 47, 2.) Αἴ κ' αὐτὸν γνώω νημερτέα πάντ' ἐνέποντα, ἕσσω μιν χλαῖνάν τε χιτῶνά τε, εἵματα καλά. Od. XVII, 549. So αἴ κε δῶσι, Il. I, 128. (See § 47, 1, Note.) Εἰ μέν κεν Μενέλαον Ἀλέξανδρος καταπέφνῃ, αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα, ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν· εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος, Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι. Il. III, 281. Here ἐχέτω νεώμεθα (Subj. in exhortation), and ἀποδοῦναι (Infin. for Imperative) are in the apodosis. Αἴ κα τῆνος ἕλῃ κεραὸν τράγον, αἶγα τὺ λαψῇ. THEOC. I, 4. Ἂν δέ τις ἀνθιστῆται, σὺν ὑμῖν πειρα-

σόμεθα χειροῦσθαι, if any one shall stand opposed to us, we will try to overcome him. Xen. An. VII, 3, 11. Ἂν μὴ νῦν ἐθέλωμεν ἐκεῖ πολεμεῖν αὐτῷ, ἐνθάδ' ἴσως ἀναγκασθησόμεθα τοῦτο ποιεῖν, *if we shall not now be willing to fight him there, we shall perhaps be forced to do so here.* Dem. Phil. I, 54, 20. Here νῦν refers to time immediately following the present: if Dem. had meant *if we are not now willing*, he would have said εἰ μὴ νῦν ἐθέλομεν (§ 49, 1). Ἢν γὰρ ταῦτα καλῶς ὁρισώμεθα, ἄμεινον βουλευσόμεθα καὶ περὶ τῶν ἄλλων. Isoc. Pac. p. 162 D. § 18. Ἢν δὲ τὴν εἰρήνην ποιησώμεθα, καὶ τοιούτους ἡμᾶς αὐτοὺς παράσχωμεν, μετὰ πολλῆς ἀσφαλείας τὴν πόλιν οἰκήσομεν. Ib. p. 163 A. § 20. Ἐὰν οὖν ἴῃς νῦν, πότε ἔσει οἴκοι; Xen. Cyr. V, 3, 27. Καὶ χρῶ αὐτοῖς, ἐὰν δέῃ τι, *and use them, if there shall be any need.* Ib. V, 4, 30. Ἢν μὲν πόλεμον αἱρῆσθε, μηκέτι ἥκετε δεῦρο ἄνευ ὅπλων, εἰ σωφρονεῖτε· ἢν δὲ εἰρήνης δοκῆτε δεῖσθαι, ἄνευ ὅπλων ἥκετε· ὡς δὲ καλῶς ἕξει τὰ ὑμέτερα, ἢν φίλοι γένησθε, ἐμοὶ μελήσει. Ib. III, 2, 13. Ἐὰν γάρ τί σε φανῶ κακὸν πεποιηκώς, ὁμολογῶ ἀδικεῖν· ἐὰν μέντοι μηδὲν φαίνωμαι κακὸν πεποιηκὼς μηδὲ βουληθείς, οὐ καὶ σὺ αὖ ὁμολογήσεις μηδὲν ὑπ' ἐμοῦ ἀδικεῖσθαι; Ib. V, 5, 13. (Here ὁμολογῶ must be understood as referring to the future, like ὁμολογήσεις. § 10, 1, N. 7.) Ἐὰν μὴ ἢ οἱ φιλόσοφοι βασιλεύσωσιν ἢ οἱ βασιλῆς φιλοσοφήσωσιν, οὐκ ἔστι κακῶν παῦλα ταῖς πόλεσιν, *unless either the philosophers shall become kings or the kings philosophers, there is no escape from troubles for states.* Plat. Rep. V, 473 D. Δίδωσ' ἑκὼν κτείνειν ἑαυτόν, ἢν τάδε ψευσθῇ λέγων. Soph. Phil. 1342. Ἐὰν μὴ ἡμῖν βεβοηθηκότες ὦσιν, οὐ δεῖ ἡμᾶς αὐτοῖς βοηθεῖν, *if they shall not have assisted us, there is no need of our assisting them.* Ἤν σε τοῦ λοιποῦ ποτ' ἀφέλωμαι χρόνου, κάκιστ' ἀπολοίμην, i. e. *may I perish, if I ever take them away.* Arist. Ran. 586. (See § 34, 1.)

Remark 1. It will be seen that the apodosis in this construction may take any form of the verb that refers to the *future*,—the Future Indicative, the Imperative, the Subjunctive in exhortations and prohibitions, the Infinitive in any future sense, or the Optative in *wishes*. It may also contain a Present Indicative including a reference to the future (like χρή or δεῖ) or a Present merely used emphatically for the Future, like ὁμολογῶ above quoted from Xen. Cyr. V, 5. 13, or παῦλά ἐστι from Plat. Rep. 473 D.

Remark 2. The English (especially the colloquial language) seldom expresses the important distinction between this form of protasis and that of § 49, 1. Thus modern usage allows us to use the inexact expression *if he wishes*, not merely for εἰ βούλεται (*if he now wishes*), but also for ἐὰν βούληται (*if he shall wish*). The sense, however, generally makes the distinction clear.

Note 1. The Future Indicative with εἰ is very often used in the *protasis* in the same sense as the Subjunctive with ἐάν, sometimes alternating with it in the same sentence. This is

merely a more vivid form of expression than the Subjunctive, both corresponding to the English *if I shall do this*, &c. E. g.

Εἰ γὰρ Ἀχιλλεὺς οἶος ἐπὶ Τρώεσσι μαχεῖται, οὐδὲ μίνυνθ' ἕξουσι ποδώκεα Πηλείωνα. *if Achilles shall fight*, &c. Il. XX, 26. Εἰ δὲ σύ γ' ἐς πόλεμον πωλήσεαι, ἦ τέ σ' ὀίω ῥιγήσειν πόλεμόν γε, καὶ εἴ χ' ἑτέρωθι πύθηαι. Il. V, 350. Εἰ δὲ πρὸς τούτοισι ἔτι τελευτήσει τὸν βίον εὖ, οὗτος ἐκεῖνος τὸν σὺ ζητεῖς ὄλβιος κεκλῆσθαι ἄξιός ἐστι. Hdt. I, 32. (See Rem. 1.) Εἰ μὴ καθέξεις γλῶσσαν, ἔσται σοι κακά. Eur. Aeg. Frag. 5. Εἰ δὲ μὴ τοῦτ' ἐπιδείξει, πῶς χρὴ ταύτῃ τῇ προκλήσει προσέχειν ὑμᾶς τὸν νοῦν; Dem. Aph. I. 829, 28. Εἰ δ' ὑμεῖς ἄλλο τι γνώσεσθε, ὃ μὴ γένοιτο, τίνα οἴεσθε αὐτὴν ψυχὴν ἕξειν; Dem. Aph. II, 842, 15. (Referring to the same thing, p. 834, 24, Demosthenes had said ἂν γὰρ ἀποφύγῃ με οὗτος, ὃ μὴ γένοιτο, τὴν ἐπωβελίαν ὀφλήσω.) Ἢν ἐθέλωμεν ἀποθνήσκειν ὑπὲρ τῶν δικαίων, εὐδοκιμήσομεν· εἰ δὲ φοβησόμεθα τοὺς κινδύνους, εἰς πολλὰς ταραχὰς καταστήσομεν ὑμᾶς αὐτούς. Isoc. Archid. p. 138 A. § 107.

This use of the Future must not be confounded with its less common use in *present* conditions, § 49, 1, N. 3, where it is not equivalent to the Subjunctive.

Note 2. In the Homeric language the following peculiarities appear in this construction: —

(*a*.) The Subjunctive with κέ is sometimes used in the *apodosis* instead of the Future Indicative, thus making the apodosis correspond in form to the protasis. E. g.

Εἰ δέ κε μὴ δώησιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι, *and if he do not give her up, I will take her myself.* Il. I, 324. (Compare I, 137.) This gives a form of sentence analogous to that in which the Optative is used in both protasis and apodosis. See § 87, Note. (For the use of δέ in apodosis, see below, § 57.)

(*b*.) Ἤν is the only contraction of εἰ ἄν found in Homer. The most common Homeric form is, however, εἴ κε (sometimes εἰ δέ κε). Εἰ ἄν is rarely found, as Il. III, 288.

(*c*.) Εἴ κε or αἴ κε is sometimes found even with the Future Indicative in Homer. E. g.

Αἴ κεν ἄνευ ἐμέθεν . . . . Ἰλίου πεφιδήσεται, οὐδ' ἐθελήσει ἐκπέρσαι, ἴστω τοῦτο. Il. XV, 213.

For κέ (and even ἄν) with the Future in apodosis, see § 37, 2.

(*d*.) The simple εἰ (without ἄν or κέ) is often used with the Subjunctive in Homer, apparently in the same sense as εἴ κε or the Attic ἐάν. E. g.

Εἰ δ' αὖ τις ῥαίῃσι θεῶν ἐνὶ οἴνοπι πόντῳ, τλήσομαι ἐν στήθεσσιν ἔχων ταλαπενθέα θυμόν. Od. V, 221. Οὐδὲ πόλινδε ἔρχομαι, εἰ μή πού τι περίφρων Πηνελόπεια ἐλθέμεν ὀτρύνῃσιν. Od. XIV, 372.

NOTE 3. (*a.*) The Homeric use of the simple εἰ with the Subjunctive continues in lyric poetry, and is found in the chorus of the Attic drama, and even in some passages of the ordinary dialogue. E. g.

Εἰ γὰρ θάνῃς καὶ τελευτήσας ἀφῇς. SOPH. Aj. 496. Δυστάλαινα τἄρ' ἐγώ, εἴ σου στερηθῶ. SOPH. O. C. 1442. Εἰ μή σ' ἐκφάγω ἐκ τῆσδε τῆς γῆς, οὐδέποτε βιώσομαι. ARIST. Eq. 698. Εἴ τις εὖ πάσχων λόγον ἐσλὸν ἀκούσῃ. PIND. Isth. IV, 16.

(*b.*) In Attic *prose*, this construction is extremely rare, and its existence is denied by many high authorities; if we follow the Mss., however, we must admit it in a few passages, as THUC. VI, 21: Οὐ ναυτικῆς στρατιᾶς μόνον δεῖ, ἀλλὰ καὶ πεζὸν πολὺν ξυμπλεῖν, ἄλλως τε καὶ εἰ ξυστῶσιν αἱ πόλεις φοβηθεῖσαι. (Here only a few of the worst Mss. read ἢν for εἰ.)

NOTE 4. For the change from the Subjunctive to the Optative after secondary tenses in indirect discourse, see § 74, 1.

2. When a supposed future case is stated less distinctly and vividly than it would be stated by the Subjunctive (as in English, *if I should go*), the *protasis* takes the Optative with εἰ.

The *apodosis* here denotes what *would be* the result if the condition of the protasis should be fulfilled, and takes the Optative with ἄν. E. g.

Εἰ ἔλθοι, πάντ' ἂν ἴδοι, *if he should go, he would see all.* Εἴ σ' οὕτως ἐθέλοι φιλέειν κήδοιτό τε θυμῷ, τῷ κέν τις κείνων γε καὶ ἐκλελάθοιτο γάμοιο, *if she should be willing thus to love you,* &c Od. III, 223. Ἦ κεν γηθήσαι Πρίαμος Πριάμοιό τε παῖδες, ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ, εἰ σφῶιν τάδε πάντα πυθοίατο μαρναμένοιιν. Il. I, 255. (See § 47, 2.) Ἀλλ' εἴ μοί τι πίθοιο, τό κεν πολὺ κέρδιον εἴη. Il. VII, 28. Εἴης φορητὸς οὐκ ἄν, εἰ πράσσοις καλῶς. AESCH. Prom. 979. Εἰ δέ τις τοὺς κρατοῦντας τοῦ πλήθους ἐπ' ἀρετὴν προτρέψειεν, ἀμφοτέρους ἂν ὀνήσειε. ISOC ad Nicocl. p. 16 C. § 8. Εἴ τις τῶν σοι συνόντων ἐπαρθείη ποιεῖν ἃ σὺ τυγχάνεις εὐλογῶν, πῶς οὐκ ἂν ἀθλιώτατος εἴη; ISOC. Busir. p. 230 C. § 47. Οὐδὲ γὰρ ἂν Μήδοκός με ὁ βασιλεὺς ἐπαινοίη, εἰ ἐξελαύνοιμι τοὺς εὐεργέτας. XEN. An. VII, 7, 11. Εἰ μὴ δυνατὸν ὑπ' αὐτῶν εἴη σωθῆναι, ἀποκτεῖναιμ' ἂν ἐμαυτόν. DEM. Eubul 1320, 25. Οὐδ' εἰ πάντες ἔλθοιεν Πέρσαι, πλήθει γε οὐχ ὑπερβαλοίμεθ' ἂν τοὺς πολεμίους. XEN. Cyr. II, 1, 8. Οὐ πολλὴ ἂν ἀλογία εἴη, εἰ φοβοῖτο τὸν θάνατον ὁ τοιοῦτος; PLAT. Phaed. 68 B. Οἶκος δ' αὐτὸς, εἰ φθογγὴν λάβοι, σαφέστατ' ἂν λέξειεν AESCH. Ag. 37. Πῶς οὖν οὐκ ἂν οἰκτρότατα πάντων ἐγὼ πεπονθὼς

εἴην, εἰ ἐμὲ ψηφίσαιντο εἶναι ξένον; *how then should I not have suffered* (lit. *be in the condition of having suffered*) *the most pitiable of all things, if they should vote me a foreigner?* DEM. Eubul. 1312, 17. (See § 18, 1, and examples of the Perfect Optative there quoted.)

REMARK. (*a.*) This form of the conditional sentence must be especially distinguished from that of § 49, 2; the more so, as we often translate both εἴη ἄν and ἦν ἄν by the same English expression, *it would be;* although the latter implies that the supposition of the protasis is a *false* one, while the former implies *no opinion* of the speaker as to the truth of the supposition.

(*b.*) On the other hand, the distinction beween this form and that of § 50, 1 is less marked, and it is often of slight importance which of the two is used in a particular case. Thus it is often nearly indifferent in English whether we say *if we shall go* (or *if we go*), *it will be well*, or *if we should go, it would be well;* in Greek, the former is ἐὰν ἔλθωμεν, καλῶς ἕξει, and the latter is εἰ ἔλθοιμεν, καλῶς ἂν ἔχοι. (See § 48, 1, B, Rem. 2.) In writing Greek, this distinction can generally be made, by first observing the form of the *apodosis* in English; if that is expressed by *would*, it should be translated by the Greek Optative with ἄν; if it is expressed by *will*, it should be translated by the Future Indicative. (Other forms of the apodosis, as the Imperative, will present no difficulty.) The form to be used in the *protasis* will then appear from the rules for dependence of Moods (§ 32 and § 34); the Optative will require another Optative with εἰ in the dependent protasis (i. e. the form of § 50, 2, εἰ ἔλθοιμεν, καλῶς ἂν ἔχοι); while the future Indicative or any other *primary* form will require a Subjunctive with ἐάν, or a Future Indicative with εἰ (i. e. the form of § 50, 1, ἐὰν ἔλθωμεν, καλῶς ἕξει, or εἰ ἐλευσόμεθα, καλῶς ἕξει).

In indirect discourse we often find an Optative in protasis, which merely represents the same tense of the Subjunctive or Indicative in the direct discourse. See § 69, 1; § 74, 1; and § 77.

NOTE 1. Cases of the omission of ἄν in an apodosis of this class are rare; they occur chiefly in Homer, less frequently in the Attic poets (even then chiefly in questions, and after such expressions as οὐκ ἔσθ' ὅπως), and seldom or never in Attic prose where the text is beyond suspicion on other grounds. E. g.

Ὁ δὲ χερμάδιον λάβε χειρὶ Τυδείδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν, *which two men could not lift* (*if they should try*). Il. V, 303. (See § 52, 2.) Τέαν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασία κατάσχοι; SOPH. Ant. 605. Ἀλλ' ὑπέρτολμον ἀνδρὸς φρόνημα τίς λέγοι; AESCH. Choeph. 594. Ἔστ' οὖν ὅπως Ἄλκηστις ἐς γῆρας μόλοι; EUR. Alc. 52. Οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλά. AESCH. Ag. 620. Οὐκ ἔστιν ὅτῳ μείζονα μοῖραν νείμαιμ' ἢ σοί. AESCH. Prom. 292. Πῶς οὖν τάδ', ὡς εἴποι τις, ἐξημάρτανες; i. e. *as one might say.* EUR. Andr 929. Ὥσπερ εἴποι τις τόπος, *as one would say* τόπος. (?) ARIST. Av. 180.

NOTE 2. (*a*.) The adverb ἄν is sometimes used with the Optative in the *protasis*, but only when the protasis is itself at the same time an *apodosis*, with another protasis expressed or implied. This is, of course, no exception to the general rule (§ 39); and it is to be noticed that the ἄν in this case always belongs strictly to the verb, and never joins the εἰ to form ἐάν. E. g.

Οὔτοι παντελῶς, οὐδ' εἰ μὴ ποιήσαιτ' ἂν τοῦτο, εὐκαταφρόνητόν ἐστιν, *it is not wholly to be despised, even if you would not do this* (*if an opportunity should occur*). DEM. Phil. I, 44, 30. Καὶ ἐγώ, εἴπερ ἄλλῳ τῳ ἀνθρώπων πειθοίμην ἄν, καὶ σοὶ πείθομαι, *if I would trust any other man* (*if he should give me his word*), *I trust you*. PLAT. Prot. 329 B. Εἴ γε μηδὲ δοῦλον ἀκρατῆ δεξαίμεθ' ἄν, πῶς οὐκ ἄξιον αὐτόν γε φυλάξασθαι τοιοῦτον γενέσθαι; *if we would not take even a slave who was intemperate* (sc. *if one should be offered*), &c. XEN. Mem. I, 5, 3. (Such conditional sentences as the three preceding belong properly under § 49, 1. Compare the last example under § 54, Rem.) See § 49, 2, N. 4, *b*.

So occasionally in Homer; as Il. V, 273, εἰ τούτω κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν, *if we could* (*in any case*) *obtain these, we should gain great glory*; and Il. I, 60, Εἴ κεν θάνατόν γε φύγοιμεν, *if we would escape death* (where εἰ θάνατον φύγοιμεν would mean *if we should ever escape death*).

(*b*.) Commonly, however, when εἴ κε occurs in Homer, κέ belongs to the εἰ, and no force of an apodosis is perceptible. Here, as in final clauses (§ 44, 1, N. 3, *a*), the κέ adds nothing to the sense that can be expressed in English. E. g.

Πῶς ἂν ἐγὼ δέοιμι μετ' ἀθανάτοισι θεοῖσιν, εἴ κεν Ἄρης οἴχοιτο χρέος καὶ δεσμὸν ἀλύξας. Od. VIII, 352. Τῶν κέν τοι χαρίσαιτο πατὴρ ἀπερείσι' ἄποινα, εἴ κεν ἐμὲ ζωὸν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν. Il. VI, 49.

But if the κέ is separated from the εἰ (except by μέν, δέ, τέ, γάρ, &c.), or if the sense shows clearly that it belongs to the verb, it is the sign of an apodosis, as in the Homeric examples under (*a*). See § 49, 2, N. 4, *a*.

NOTE 3. It follows from § 26, that the *Future* Optative cannot be used in protasis or apodosis, except in indirect discourse to represent a Future Indicative of the direct discourse.

NOTE 4. For a rare Homeric use of the Optative for the Imperfect or Aorist Indicative, see § 49, 2, N. 6.

II. Present and Past General Suppositions.

§ **51.** A present or past supposition is said to be *general*, when the protasis refers *indefinitely* to *any one* of a series or class of acts, and not to a definite act or

a definite series of acts. The apodosis must express a *customary* or *repeated* action or a *general truth.*

Here the *protasis* takes the Subjunctive with ἐάν after primary tenses, and the Optative with εἰ after secondary tenses. The *apodosis* may take the Present or Imperfect Indicative, or any other form which implies repetition. E. g.

Ἤν ποτε δασμὸς ἵκηται, σοὶ τὸ γέρας πολὺ μεῖζον (sc. ἐστίν), *if ever a division comes, your prize is always much greater.* Il. I, 166. Ἢν ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θνήσκειν, *if* (or *when*) *death comes near, no one is (ever) willing to die.* EUR. Alc. 671. Ἅπας λόγος, ἂν ἀπῇ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν, *all speech, if deeds are wanting, appears mere emptiness and vanity.* DEM. Ol. II, 21, 20. Διατελεῖ μισῶν, οὐκ ἤν τίς τι αὐτὸν ἀδικῇ, ἀλλ' ἐάν τινα ὑποπτεύσῃ βελτίονα ἑαυτοῦ εἶναι, *he continues to hate, not if any one wrongs him, but if he ever suspects that any one is better than himself.* XEN. Cyr. V, 4, 35. Εὐλαβοῦ τὰς διαβολάς, κἂν ψευδεῖς ὦσιν, *beware of slanders, even when they are false.* ISOC. Demon. p. 5 C. § 17.

Εἰ δέ τινας θορυβουμένους αἴσθοιτο, τὸ αἴτιον τούτου σκοπῶν κατασβεννύναι τὴν ταραχὴν ἐπειρᾶτο, *whenever he saw any falling into disorder, he always tried,* &c. XEN. Cyr. V, 3, 55. Οὐκ ἀπελείπετο ἔτι αὐτοῦ, εἰ μή τι ἀναγκαῖον εἴη, *he never left him, unless there was some necessity for it.* XEN. Mem. IV, 2, 40. Εἴ τις ἀντείποι, εὐθὺς τεθνήκει, *if any one refused, he was immediately put to death.* THUC. VIII, 66. Ἦν τοῖς μὲν ὀφθαλμοῖς ἐπικούρημα τῆς χιόνος, εἴ τις μέλαν τι ἔχων πρὸ τῶν ὀφθαλμῶν πορεύοιτο, τῶν δὲ ποδῶν εἴ τις κινοῖτο. XEN. An. IV. 5, 13. Ἀλλ' εἴ τι μὴ φέροιμεν, ὤτρυνεν φέρειν. EUR. Alc. 755. Ἐπειδὴ δὲ εἶδον αὐτὸν τάχιστα, συλλαβόντες ἄγουσιν ἄντικρυς ὡς ἀποκτενοῦντες, οὗπερ καὶ τοὺς ἄλλους ἀπέσφαττον, εἴ τινα λῃστὴν ἢ κακοῦργον συλλάβοιεν, i. e. *where they had been in the habit of killing any others whom they took.* LYS. Agor. p. 137, § 78.

The Optative in these examples, referring to *past* time, must be especially distinguished from the Optative in ordinary protasis (§ 50, 2), referring to the *future.* Εἰ and ἐάν in this construction are almost equivalent to ὅτε or ὅταν (which are the more common expressions), and the protasis has precisely the same construction as the relative sentences of § 62.

The *Present* and *Aorist* Subjunctive and Optative here do not differ except as explained in Remark before § 12.

REMARK. The gnomic Aorist, and the other *gnomic* and *iterative* tenses of § 30, can be used in the apodosis of these general propositions. The gnomic Aorist, as usual, is considered a *primary* tense (§ 32, 2). E. g.

Ἢν σφαλῶσιν, ἀντελπίσαντες ἄλλα ἐπλήρωσαν τὴν χρείαν, *if they fail, they always supply the deficiency*, &c. THUC. I, 70. Ἢν δέ τις τούτων τι παραβαίνῃ, ζημίαν αὐτοῖς ἐπέθεσαν, *they (always) impose a penalty upon every one who transgresses.* XEN. Cyr. I, 2, 2. Εἴ τινες ἴδοιέν πῃ τοὺς σφετέρους ἐπικρατοῦντας, ἀνεθάρσησαν ἄν, *whenever any saw their friends in any way victorious, they would be encouraged* (i. e. *they were encouraged in all such cases*). THUC. VII, 71. (See § 30, 2, and XEN. Mem. IV, 6, 13, there quoted.)

NOTE 1. The Optative in this construction is very rare in Homer, although it is very common in the equivalent relative sentences (§ 62).

NOTE 2. Here, as in ordinary protasis, the poets sometimes use the simple εἰ with the Subjunctive instead of ἐάν. (See § 50, 1, N 3.) E. g.

Εἴπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
 Αλλά γε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσσῃ. Il. I, 81.

Εἰ δὲ φύγῃ μὲν κῆρα τανηλεγέος θανάτοιο,
 Νικήσας δ' αἰχμῆς ἀγλαὸν εὖχος ἕλῃ,
Πάντες μιν τιμῶσιν ὁμῶς νέοι ἠδὲ παλαιοί,
 Πολλὰ δὲ τερπνὰ παθὼν ἔρχεται εἰς Ἀΐδην. TYRT. XII, 35

Ἀλλ' ἄνδρα, κεἴ τις ᾖ σοφὸς, τὸ μανθάνειν
Πόλλ' αἰσχρὸν οὐδὲν καὶ τὸ μὴ τείνειν ἄγαν. SOPH. Ant. 710.

NOTE 3. The Indicative is sometimes found in the place of the Subjunctive or Optative in a *general* protasis of this kind. Here the speaker merely refers to one of the many cases in which the event may occur, as if it were the only case, — that is, he states the supposition as if it were *particular*, and not *general*. E. g.

Εἴ τις δύο ἢ καὶ πλέους τις ἡμέρας λογίζεται, μάταιός ἐστιν, *if any one counts upon two or even more days, he is a fool.* SOPH. Trach. 944. Ἐλευθέρως πολιτεύομεν, οὐ δι' ὀργῆς τὸν πέλας, εἰ καθ' ἡδονήν τι δρᾷ, ἔχοντες, i. e. *not* (*having a habit of*) *being angry with our neighbor, if he acts in any case as he pleases.* THUC. II, 37. (Here the Indicative δρᾷ is used as if some particular act of some *one* neighbor, and not *any* act of *any* neighbor, were in the speaker's mind.) Εἴ τίς τι ἐπηρώτα, ἀπεκρίνοντο, *if any one asked anything, they replied* (to all such). THUC. VII, 10. Ἐμίσει οὐκ εἴ τις κακῶς πάσχων ἠμύνετο, ἀλλ' εἴ τις εὐεργετούμενος ἀχάριστος φαίνοιτο. XEN. Ages. XI, 3. (Here, without any apparent reason, the writer changes from the Indicative to the Optative.) See § 62. N. 1.

This use of the Indicative is exceptional in Greek, but it is the regular construction in Latin and English. See § 48, II Rem. 2.

Ellipsis and Substitution in Protasis or Apodosis.

§ **52.** 1. Very often the protasis is not expressed in its regular form with εἰ or ἐάν, but is either *implied* in something that precedes or follows, or *expressed* in a participle, a preposition with its case, an adverb like οὕτως, or some other part of the sentence.

When a participle takes the place of a protasis, it is always in the same *tense* in which the finite verb which it represents would itself have stood after εἰ or ἐάν, in the Indicative, Subjunctive, or Optative. (See § 109, 6.) The Present participle stands for both Present and Imperfect, and the Perfect for both Perfect and Pluperfect. (See § 16, 2; § 18, 3, Rem.) E. g.

Οὔτε ἐσθίουσι πλείω ἢ δύνανται φέρειν, διαρραγεῖεν γὰρ ἄν· οὔτ' ἀμφιέννυνται πλείω ἢ δύνανται φέρειν, ἀποπνιγεῖεν γὰρ ἄν, *they do not eat more than they can bear, for (if they should) they would burst,* &c. Xen. Cyr. VIII, 2, 21. Αὐτοὶ ἂν ἐπορεύθησαν ᾗ οἱ ἄλλοι· τὰ δ' ὑποζύγια οὐκ ἦν ἄλλῃ ἢ ταύτῃ ἐκβῆναι, *they would have gone themselves where the others went; but the animals could not go otherwise than as they did.* Xen. An. IV, 2, 10. So ἦ γὰρ ἂν λωβήσαιο, Il. I, 232.

Τοῦτο ποιοῦντες εὖ πράξουσιν (i. e. ἐὰν ποιῶσιν), *if they shall do this (habitually), they will prosper.* Τοῦτο ποιήσαντες εὖ πράξουσιν (i. e. ἐὰν ποιήσωσιν), *if they shall (once) do this, they will prosper.* Τοῦτο ποιοῦντες εὖ ἂν πράττοιεν (i. e. εἰ ποιοῖεν), *if they should do this (habitually), they would prosper.* Τοῦτο ποιήσαντες εὖ ἂν πράττοιεν (i. e. εἰ ποιήσαιεν), *if they should (once) do this, they would prosper.* Τοῦτο ποιοῦντες εὖ ἂν ἔπραττον (i. e. εἰ ἐποίουν), *if they were doing this* (or *if they had been doing this*), *they would be in prosperity.* Τοῦτο ποιήσαντες εὖ ἂν ἔπραττον (i. e. εἰ ἐποίησαν), *if they had done this, they would be in prosperity.*

Πῶς δῆτα δίκης οὔσης ὁ Ζεὺς οὐκ ἀπόλωλεν τὸν πατέρ' αὑτοῦ δήσας; i. e. *how is it that Zeus has not been destroyed, if Justice exists?* Arist. Nub. 904. (Here δίκης οὔσης represents εἰ δίκη ἐστίν.) Ἀλλ' εἰσόμεσθα δόμους παραστείχοντες (i. e. ἐὰν παραστείχωμεν), *but we shall know, if we shall enter the house.* Soph. Ant. 1255. Σὺ δὲ κλύων εἴσει τάχα (i. e. ἐὰν κλύῃς), *but you will soon know, if you listen.* Arist. Av. 1375. So μὴ μαθών, *unless I learn,* for ἐὰν μὴ μάθω, Nub. 792. Καί κεν τοῦτ' ἐθέλοιμι Διός γε διδόντος ἀρέσθαι, *and this I should like to obtain, if Zeus would only give it.* Od. I, 390. (Here Διὸς διδόντος = εἰ Ζεὺς διδοίη.) Τοιαῦτά τἂν γυναιξὶ συνναίων ἔχοις (i. e. εἰ συνναίοις), *such things would you suffer, if you should*

live with women. AESCH. Sept. 195. Οὐδ' ἂν σιωπήσαιμι τὴν ἄτην ὁρῶν στείχουσαν ἀστοῖς (i. e. εἰ ὁρῷμι). SOPH. Ant. 185. Ἀθηναίων δὲ τὸ αὐτὸ τοῦτο παθόντων, διπλασίαν ἂν τὴν δύναμιν εἰκάζεσθαι (οἶμαι), *but if the Athenians should ever suffer this* (παθόντων = εἰ πάθοιεν), *I think it would be inferred that their power was twice as great.* THUC. I, 10. (Here nothing but the context shows that παθόντων does not represent εἰ ἔπαθον, *if they had ever suffered.*) Μαμμᾶν δ' ἂν αἰτήσαντος ἧκόν σοι φέρων ἂν ἄρτον, *and if you ever asked for something to eat, I used to come bringing you bread.* ARIST. Nub. 1383. (Here αἰτήσαντος represents εἰ αἰτήσειας in a *general* supposition, § 51. For ἧκον ἂν see § 30, 2, and § 42, 3.) Πρὶν γενέσθαι ἠπίστησεν ἄν τις ἀκούσας (i. e. εἰ ἤκουσεν), *before it happened, any one would have disbelieved such a thing, if he had heard it.* THUC. VII, 28. Οὐ γὰρ ἂν μεταπείθειν ὑμᾶς ἐζήτει μὴ τοιαύτης οὔσης τῆς ὑπαρχούσης ὑπολήψεως, *for he would not be seeking to change your minds, if such were not the prevailing opinion* (i. e. εἰ μὴ τοιαύτη ἦν). DEM. Cor. 304, 1. Μὴ κατηγορήσαντος Αἰσχίνου μηδὲν ἔξω τῆς γραφῆς οὐδ' ἂν ἐγὼ λόγον οὐδένα ἐποιούμην ἕτερον (i. e. εἰ μὴ κατηγόρησεν). Ib. 236, 28. Τὰ αὐτὰ ἂν ἔπραξε καὶ πρώτη λαχοῦσα (i. e. εἰ πρώτη ἔλαχεν), *it (the soul) would have done the same, even if it had had the first choice by the lot.* PLAT. Rep. X, 620 D So THUC. VII, 13, 1.

Τὸ μὲν ἐπ' ἐκείνῳ πολλάκις ἂν διελύθησαν, *if it had depended on him, they often would have been disbanded.* ISOC. Pan. p. 70 B. § 142. Διά γε ὑμᾶς αὐτοὺς πάλαι ἂν ἀπολώλειτε, *if it had depended on yourselves, you would long ago have been ruined.* DEM. Cor. 242, 10. (So καθ' ὑμᾶς.) Πάλαι γὰρ ἂν ἕνεκά γε ψηφισμάτων ἐδεδώκει δίκην, *for, if decrees were of any avail, he would long ago have suffered punishment.* DEM. Ol. III, 32, 16. (Here the protasis is implied in ἕνεκα ψηφισμάτων.) Οὕτω γὰρ οὐκέτι τοῦ λοιποῦ πάσχοιμεν ἂν κακῶς, *for in that case we should no longer suffer.* DEM. Phil. I, 44, 12. So ὡς οὕτω περιγενόμενος ἄν, XEN. An. I, 1, 10. Οὐδ' ἂν δικαίως ἐς κακὸν πέσοιμί τι. SOPH. Ant. 240.

In these cases the form of the apodosis will generally show what form of protasis is implied. When the apodosis is itself expressed by an Infinitive or Participle (§ 53), as in THUC. I, 10, the form of the protasis is shown only by the general sense of the passage.

REMARK. The Future participle is not used in protasis to represent the Future Indicative, as it would denote time future relatively to the time of the apodosis (§ 28), which the Future Indicative in protasis does not do. The Present and Aorist participles, representing the Present and Aorist Subjunctive, express future conditions, thus making the Future participle unnecessary. The Aorist participle in protasis can always represent an Aorist Subjunctive in the sense explained § 20, N. 1.

NOTE 1. An ellipsis of the verb of the protasis takes place in the Homeric εἰ δ' ἄγε, for εἰ δὲ βούλει, ἄγε, and in such expressions as εἰ μὴ διὰ τοῦτο, *had it not been for this.* E. g.

. I, 524. Εἰ δ' ἄγε μὴν
erish, come now, try it. Il. I,
ἄν, and, had it not been for
. ἄν. PLAT. Gorg. 516 E.
), quoted § 52, 1.) Οὐ γὰρ
Πρόξενον οὐχ ὑπεδέξαντο,
διὰ τὸ καὶ τὸ, ἐσώθησαν ἄν
did not then report that, if
or if they had not refused
for Hegesippus, — or if it
ans would have been saved.
had I not done it by hanging
natives: see Note 2. (Cf.

therwise, regularly intro-
former clause is negative.
ἐὰν δὲ μή, even when ἐὰν
. g.
ν πάντ' αἰτιάσει, therefore do
ve yourself to blame for it.
… εἰ δὲ μή, καὶ αὐτοὶ
οὓς οὐ βούλονται, they said
ot… &c. THUC. I, 28.
… εἰ δὲ μή, πόλεμον αὐτῷ
… not to be left behind by the
told him) that the Spartans
ἐὰν μέν τι ὑμῖν δοκῶ λέγειν
λέγω ἀντιτείνετε. PLAT.
5, 24. ἐὰν μὲν πείθητε, …

er suppressed, leaving
dicative with ἄν as an
or general protasis is
d. if he could, if an
e necessary, if it were
that is natural should

… perhaps some one
… been mad. Isoc. Areop.
… εἶπεν … ἐγρηγορότες
… tongue and talk (i. e.
… Il. II, 250. …
… neither would he be

able to say this (*if he should try*), *nor would you believe it.* DEM. Andr. 598, 20. Ἡδέως δ' ἂν ἔγωγ' ἐροίμην Λεπτίνην, *but I would gladly ask Leptines* (*if an opportunity should offer*). Id. Lept. 496, 8. Δειξάτω ὡς οἱ Θετταλοὶ νῦν οὐκ ἂν ἐλεύθεροι γένοιντο ἄσμενοι, *let him show that they would not now gladly become free* (*if they could*). Id. Ol. II, 20, 18. Βασίλεια οἰκοδομεῖν ἤρχετο, ὡς ἂν ἱκανὰ ἀπομάχεσθαι εἴη, *so that it might be strong enough to fight from* (*if it should be necessary*). XEN. Cyr. III, 1, 1.

Οὐ γὰρ ἦν ὅ τι ἂν ἐποιεῖτε, *for there was nothing that you could have done* (*if you had tried*). DEM. Cor. 240, 15. Ποίων δ' ἂν ἔργων ἢ πόνων ἢ κινδύνων ἀπέστησαν; *and from what acts, &c., would they have shrunk* (i. e. *if they had been required*)? ISOC. Pan. p. 57 C. § 83. Πολλοῦ γὰρ ἂν ἦν ἄξια, *for they would be worth much* (*if that were true*). PLAT. Rep. II, 374 D. So βουλοίμην ἂν (velim), *I could wish* (*in a certain future case*); ἐβουλόμην ἂν (vellem), *I should now wish* (*on a certain condition, not fulfilled*).

NOTE. The Optative with ἄν, used in this way, often has the force of a mild command or exhortation, and sometimes a sense approaching that of the Future Indicative. E. g.

Λέγοις ἄν, *you may speak* (lit. *you could speak, if you should desire it*), implying εἰ βούλοιο. Σὺ μὲν κομίζοις ἂν σεαυτὸν ᾗ θέλεις, *you may take yourself off whither you please.* SOPH. Antig. 444. (This is merely a milder expression than κόμιζε.) Κλύοις ἂν ἤδη, Φοῖβε προστατήριε, i. e. *hear now.* Id. El. 637. Χωροῖς ἂν εἴσω. Id. Phil. 674. So Antig. 1339. Ποῖ οὖν, ἔφην ἐγώ, τραποίμεθ' ἂν ἔτι; *in what other direction then, said I, shall we turn* (lit. *should we turn, if we should wish*)? PLAT. Euthyd. 290 A. Οὐκ ἂν μεθείμην τοῦ θρόνου, *I will not give up the throne.* ARIST. Ran. 830.

REMARK. In such examples as HDT. I, 2, Ἑλλήνων τινάς φασι ἁρπάσαι Εὐρώπην· εἴησαν δ' ἂν οὗτοι Κρῆτες, there is no exceptional use of the Optative with ἄν referring to the past; but the meaning is *these would prove to be Cretans* (*if we should examine the case*). So αὗται δὲ οὐκ ἂν πολλαὶ εἴησαν, *these would not prove* (*on investigation*) *to have been many.* THUC. I, 9.

§ **53.** The apodosis may be expressed by an Infinitive or Participle, where the construction of the sentence requires it; each tense of the Infinitive or Participle representing *its own tenses* of the Indicative or Optative. (The Present includes also the Imperfect, and the Perfect also the Pluperfect.)

If a finite verb in the apodosis would have taken ἄν, that particle is joined with the Infinitive or Participle. The *Present* Infinitive or Participle with ἄν represents

either an *Imperfect Indicative* with ἄν, or a *Present Optative* with ἄν; the *Perfect*, either a *Pluperfect Indicative* or a *Perfect Optative;* and the *Aorist*, either an *Aorist Indicative* or an *Aorist Optative.* (See § 41.) The context must decide in each case, whether an Infinitive or Participle with ἄν represents the Indicative or the Optative. E. g.

Ἡγοῦμαι, εἰ τοῦτο ποιεῖτε, πάντα καλῶς ἔχειν, *I believe that, if you are doing this, all is well.* Ἡγοῦμαι, ἐὰν τοῦτο ποιῆτε, πάντα καλῶς ἕξειν, *I believe that, if you (shall) do this, all will be well.* Ἡγοῦμαι, εἰ τοῦτο ποιοῖτε, πάντα καλῶς ἂν ἔχειν, *I believe that, if you should do this, all would be well.* Ἡγοῦμαι, εἰ τοῦτο ἐποιήσατε, πάντα καλῶς ἂν ἔχειν, *I believe that, if you had done this, all would (now) be well.* Οἶδα ὑμᾶς, ἐὰν τοῦτο ποιῆτε, εὖ πράξοντας, *I know that, if you do this, you will prosper.* Σκέμματα τῶν ῥᾳδίως ἀποκτιννύντων καὶ ἀναβιωσκομένων γ' ἄν, εἰ οἷοί τε ἦσαν, *considerations for those who readily put men to death, and who would bring them to life again too, if they could.* PLAT. Crit. 48 C. (Ἀναβιωσκομένων ἂν = ἀνεβιώσκοντο ἄν.) See the examples of each tense of the Infinitive and Participle with ἄν, under § 41 and § 73.

Πῶς γὰρ οἴεσθε δυσχερῶς ἀκούειν Ὀλυνθίους, εἴ τίς τι λέγοι κατὰ Φιλίππου κατ' ἐκείνους τοὺς χρόνους; *how unwillingly do you think they heard it, if any one said anything against Philip in those times?* DEM. Phil. II, 70, 25. (Here ἀκούειν represents the Imperfect ἤκουον, § 15, 3.) For an example of the Perfect Infinitive with ἄν, representing the Pluperfect, see § 41, 2.

NOTE 1. The apodosis is sometimes omitted for effect, when some such expression as *it is well* can be supplied, or some other apodosis at once occurs to the reader. E. g.

Ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται,— εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι. Il. I. 135. (Here we must understand εὖ ἕξει, *it will be well*, or something similar, after ἔσται.) Εἴ περ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητὴς ἐξ ἑδέων στυφελίξαι·— ὁ γὰρ πολὺ φέρτατός ἐστιν. Il. I, 580. (Here we must understand *he can do it* after the protasis. The following γάρ refers to this suppressed apodosis.) Εἰ μὲν ἐγὼ ὑμᾶς ἱκανῶς διδάσκω οἵους δεῖ πρὸς ἀλλήλους εἶναι·— εἰ δὲ μή, καὶ παρὰ τῶν προγεγενημένων μανθάνετε. XEN. Cyr. VIII, 7, 23. Compare AESCH. Prom 835.

NOTE 2. Very often the apodosis is not directly expressed by the verb on which the protasis depends, but is merely *implied* in the context. Here the form of the protasis is determined by the implied apodosis. In such sentences εἰ or ἐάν

may generally be translated by *supposing that*, or *in case that.* E. g.

Τοὔνεκα νῦν τὰ σὰ γοῦναθ' ἱκάνομαι, αἴ κ' ἐθέλησθα κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, *therefore I am now come to your knees, in case you shall be willing to tell me of his sad death* (i. e. *that you may tell me, in case you shall be willing*). Od. III, 92. See Od. I, 94. (Here ἱκάνομαι does not contain the apodosis to αἴ κ' ἐθέλησθα, which is rather implied in what follows.) Τῶν νῦν μιν μνήσασα παρέζεο καὶ λαβὲ γούνων, αἴ κεν πως ἐθέλησιν ἐπὶ Τρώεσσιν ἀρῆξαι, *grasp his knees, in case he shall be willing to assist the Trojans* (i. e. *that you may cause him to assist them, if he shall be willing*). Il. I, 408. So αἴ κέν πως βούλεται (often explained as an indirect question), Il. I, 66. Οὐκοῦν ἔτι ἐλλείπεται τὸ ἢν πείσωμεν ὑμᾶς ὡς χρὴ ἡμᾶς ἀφεῖναι; *is not this then still left to us,—in case we shall persuade you that you must let us go* (sc. *to have you do this*)? i. e. *to have you let us go, if we shall persuade you that you must?* PLAT. Rep. I, 327 C. Ἄκουσον καὶ ἐμοῦ, ἐάν σοι ταὐτὰ δοκῇ, *hear me also, in case the same shall please you*, i. e. *that then you may assent to it.* Ib. II. 358 B. Ἔτι καὶ νῦν ἀρὰς ποιοῦνται, εἴ τις ἐπικηρυκεύεται Πέρσαις, *even to this day they invoke curses, if there is any one who sends heralds to the Persians.* ISOC. Pan. p. 73 D. § 157. Ἱκέται πρὸς σὲ δεῦρ' ἀφίγμεθα, εἴ τινα πόλιν φράσειας ἡμῖν εὔερον, *we are come hither as suppliants to you, in case you should tell us of some fleecy city* (implying *thinking that we might go and live in such a city, if you should tell us of one*). ARIST. Av. 120. Οἱ δ' ᾤκτειρον, εἰ ἁλώσοιντο, *and others pitied them, in case they should be captured* (i. e. *thinking what they would suffer if they should be captured*). XEN. An. I. 4, 7. Πρὸς τὴν πόλιν, εἰ ἐπιβοηθοῖεν, ἐχώρουν, *they marched towards the city, in case they* (*the citizens*) *should rush out* (i. e. *that they might meet them, if they should rush out*). THUC. VI, 100. Οὐδ' ἦν τοῦ πολέμου πέρας οὐδ' ἀπαλλαγὴ Φιλίππῳ, εἰ μὴ Θηβαίους καὶ Θετταλοὺς ἐχθροὺς ποιήσειε τῇ πόλει, i. e. *Philip saw that he could neither end nor escape the war, unless he should make the Thebans and Thessalians hostile to the city.* DEM. Cor. 276, 1. See SOPH. O. C. 1770; PLAT. Rep. IV, 434 A.

In the examples from Homer and Plato the protasis belongs under § 50, 1, the implied apodosis referring to the future; in the example from Isocrates the protasis belongs under § 49, 1; in that from Aristophanes, under § 50, 2, the implied apodosis being in the Optative with ἄν or some equivalent form; while in the next three the protasis has been changed (on the principle of indirect discourse) from εἰ ἁλώσονται, ἐὰν ἐπιβοηθῶσιν, and ἐὰν μὴ ποιήσω of the direct discourse, on account of the past tense of the leading verb. For a further explanation of this construction, and other examples, see § 77, 1. *c.* See also § 71, N. 1, and the examples, which are to be explained on the principle of this note.

NOTE 3. Sometimes the adverb ἄν stands alone to represent the apodosis, when the verb to which it belongs can be easily supplied from the context. In like manner εἰ alone may represent the pro-

tasis. The expression ὥσπερ ἂν εἰ (sometimes written as one word ὡσπερανεί, *quasi*) includes both cases. See § 42, 3, N. 2, with the examples.

Ὥσπερ with the participle (§ 109, N. 9) generally belongs to an apodosis understood. So in such expressions as ὥσπερ εἰ λέγοις, *as* (*it would be*) *if you should say.*

NOTE 4. When πλὴν εἰ is used for εἰ μή, *unless*, there is an ellipsis of an apodosis after πλήν. E. g.

Οὐδὲ τὰ ὀνόματα οἷόν τε αὐτῶν εἰδέναι, πλὴν εἴ τις κωμῳδοποιὸς τυγχάνει ὤν, *it is not possible to know even their names, except* (*it is possible*) *in case one happens to be a comedian.* PLAT. Apol. 18 C.

REMARK. Expressions of a wish like εἰ γὰρ γένοιτο, *O that it might be*, and εἰ γὰρ ἐγένετο, *O that it had been*, are protases with the apodosis suppressed. See Rem. at the end of Sect. VI.

Mixed Constructions. — Irregularities in Protasis or Apodosis.

§ **54.** The regular forms of protasis and apodosis explained above (§§ 49, 50, 51) include by far the greater number of the examples found in the classic authors. Many cases remain, however, in which the protasis and apodosis do not belong to the same form. These admit of various explanations: —

1. (*a.*) When an Indicative in the protasis (in either of the constructions of § 49, 1 or 2) is followed by an Optative with ἄν in the apodosis, the latter properly belongs to an *implied* protasis in the Optative (on the principle of § 52, 2). Thus, in the sentence εἰ ταῦτα οὕτως ἔχει, οὐκ ἂν δικαίως κολάζοιτο, *if this is so, he would not justly be punished*, κολάζοιτο ἄν belongs to a protasis in the Optative, *if justice should be done*, implied in δικαίως; while the protasis εἰ . . . . ἔχει belongs as a condition to the expressed apodosis *with* its implied protasis. The sense therefore is, *if this is so,* (*the result is that*) *he would not be punished if justice should be done.* The same principle applies to a primary tense of the Indicative in protasis, followed by a secondary tense with ἄν in apodosis.

This is sometimes the meaning, when a Subjunctive or Future Indicative (§ 50, 1) is in the protasis, with an Optative with ἄν in the apodosis. (See the last two examples.) E. g.

Εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας, οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην, *but if thou art one of the immortals come from heaven, I would not fight against the Gods of heaven.* Il. VI, 128. (Here the principal protasis to μαχοίμην ἂν is implied, *if I should have my choice.*) Πολλὴ γὰρ ἂν εὐδαιμονία εἴη περὶ τοὺς νέους, εἰ εἷς μὲν μόνος αὐτοὺς διαφθείρει, οἱ δ' ἄλλοι ὠφελοῦσιν, *for there would (naturally) be great happiness*, &c. PLAT. Apol. 25 B. Ὥστ' εἴ μοι καὶ μέσως ἡγούμενοι μᾶλλον ἑτέρων προσεῖναι αὐτὰ πολεμεῖν ἐπείσθητε, οὐκ ἂν εἰκότως νῦν τοῦ γε ἀδικεῖν αἰτίαν φεροίμην, *if you were persuaded to make war by thinking, &c., I should not now justly be charged with injustice.* THUC. II, 60. (Here a protasis to φεροίμην ἂν is implied in εἰκότως.) Εἰ γὰρ οὗτοι ὀρθῶς ἀπέστησαν, ὑμεῖς ἂν οὐ χρεὼν ἄρχοιτε, *for if these had a right to secede, it would follow that your dominion is unjust.* Id. III, 40. Εἰ νῦν γε δυστυχοῦμεν, πῶς τἀναντί' ἂν πράττοντες οὐ σῳζοίμεθ' ἄν; *if now we are unfortunate, how should we not be safe if we should do the opposite?* ARIST. Ran. 1449. (Here πράττοντες = εἰ πράττοιμεν is the principal protasis to which the optative refers.) Εἰ τοῦτ' ἐπεχείρουν λέγειν, οὐκ ἔσθ' ὅστις οὐκ ἂν εἰκότως ἐπιτιμήσειέ μοι, *if I were undertaking to say this* (§ 49, 2), *every one would censure me with reason* (i. e. εἰ τὰ εἰκότα ποιήσειεν). DEM. Cor. 296, 24. (Here many Mss., and Dion. Hal. p. 1054, read ἐπετίμησε, the ordinary apodosis.) Εἰ μηδένα τῶν ἄλλων ἱππεύειν εἴασαν; οὐκ ἂν δικαίως ὀργίζοισθε αὐτοῖς. LYS. Alcib. II, § 8.

Καίτοι τότε τὸν Ὑπερείδην, εἴπερ ἀληθῆ μου νῦν κατηγορεῖ, μᾶλλον ἂν εἰκότως ἢ τόνδ' ἐδίωκεν, *and yet, if he is now making true charges against me, he would then have prosecuted Hypereides with much more reason than this man.* DEM. Cor. 302, 24. (Here ἐδίωκεν ἂν refers chiefly to the implied protasis, *if he had done what was more reasonable.*) Such examples seldom occur.

Οὐδὲ γὰρ ἂν πολλαὶ γέφυραι ὦσιν, ἔχοιμεν ἂν ὅποι φυγόντες ἡμεῖς σωθῶμεν. XEN. An. II, 4, 19. (Here the implied protasis is *if we should wish to escape.*) See An. V, 1, 9.

Φρούριον εἰ ποιήσονται, τῆς μὲν γῆς βλάπτοιεν ἄν τι μέρος, οὐ μέντοι ἱκανόν γε ἔσται κωλύειν ἡμᾶς, κ.τ.λ., *if they shall build a fort, they might (under favorable circumstances) injure some part of our land; but it will not be sufficient to prevent us*, &c. THUC. I, 142.

(*b*.) A Subjunctive or Future Indicative in the protasis sometimes depends on an Optative with ἂν in the apodosis, when no other protasis can readily be supplied. This expresses the protasis more vividly than the regular Optative. (See § 50, 2, Rem. *b*, and § 34, 1, *b*.) It must be remembered also that the Optative with ἂν is sometimes merely a softened expression for the Future Indicative (§ 52, Note). E. g.

Ἐὰν τοῦτο ποιήσω, καλῶς ἂν ἔχοι, *if I do this, it would be well.* (Here the irregularity is the same in English as in Greek: the regu

lar form in both would be either ἐὰν τοῦτο ποιήσω, καλῶς ἕξει, *if I do this, it will be well;* or εἰ τοῦτο ποιήσαιμι, καλῶς ἂν ἔχοι, *if I should do this, it would be well.*) Καὶ οὕτως ἂν δεινότατα πάντων πάθοιεν, εἰ οὗτοι ὁμόψηφοι κατ' ἐκείνων τῶν ἀνδρῶν τοῖς τριάκοντα γενήσονται LYS. Agor. p. 139, 6. § 94. (Here we should expect εἰ γένοιντο.) Τῶν ἀτοπωτάτων μέντ' ἂν εἴη, εἰ, ἃ νῦν ἄνοιαν ὀφλισκάνων ὅμως ἐκλαλεῖ, ταῦτα δυνηθεὶς μὴ πράξει. DEM. Ol. I, 16, 25. Ἢν οὖν μάθῃς μοι τὸν ἄδικον τοῦτον λόγον, οὐκ ἂν ἀποδοίην οὐδ' ἂν ὀβολὸν οὐδενί, *if you shall learn this for me, I will not* (or *I would not*) *pay even an obol to any one.* ARIST. Nub. 116. (This and many other examples might be explained equally well on either principle, *a* or *b*.)

2. (*a*.) An Optative in the protasis sometimes depends upon a primary tense of the Indicative or an Imperative in the apodosis. This arises from the slight distinction between the Subjunctive and Optative in protasis, as ἐὰν ἔχῃ and εἰ ἔχοι, for which the Latin has but one form, *si habeat.* (See § 48, I, B, Rem. 2.) In fact, the irregularity in εἰ τοῦτο γένοιτο, πάντα καλῶς ἕξει, is precisely the same as in the English *if this should happen, all will be well,* where the more regular apodosis would be *all would be well,* as in Greek, πάντα καλῶς ἂν ἔχοι. E. g.

Ἀλλ' εἴ τίς μοι ἀνὴρ ἅμ' ἕποιτο καὶ ἄλλος, μᾶλλον θαλπωρὴ καὶ θαρσαλεώτερον ἔσται. Il. X, 222. Εἰ θέλοιμ' ἂν σκοπεῖν τὰς φύσεις τὰς τῶν ἀνθρώπων, εὑρήσομεν, κ.τ.λ. ISOC. ad Nicocl. p. 23 D. § 45. Εἴ τις τάδε παραβαίνοι, ἐναγὴς ἔστω. AESCHIN. Cor. § 110. In such cases the Optative is a less animated form of expression than the regular Subjunctive.

(*b*.) The Optative sometimes stands in the protasis, when the apodosis contains a primary tense of a verb denoting *necessity, obligation, propriety, possibility,* &c., with an Infinitive, the two forming an expression that is nearly equivalent in sense to an Optative with ἄν. E. g.

Εἰ γὰρ εἴησαν δύο τινὲς ἐναντίοι νόμοι, οὐκ ἀμφοτέροις ἔνι δήπου ψηφίσασθαι, *for if there should be two laws opposed to each other, you could not surely vote for both.* DEM. Timocr. 711, 8. (See § 63, 4, *b*.) This is analogous to the use of the Imperfect of the same verbs, explained in § 49, 2, Note 3. There, for example, ἐνῆν αὐτῷ ἐλθεῖν, *he could have gone,* is nearly equivalent to ἦλθεν ἄν, and here ἔνεστιν αὐτῷ ἐλθεῖν, *he could go,* is nearly equivalent to ἔλθοι ἄν.

3. A few irregular constructions remain, which can be explained only as cases of *anacoluthon,* in which the speaker adapts his apodosis to a form of protasis different from that which he has actually used. E. g.

Ἐγὼ μὲν ἄν, εἰ ἔχοιμι, ὡς τάχιστα ὅπλα ἐποιούμην πᾶσι Πέρσαις. Xen. Cyr. II, 1, 9. (Here *ἐποιούμην ἄν* is used as if *εἰ εἶχον*, *if I were able*, had preceded. We should expect *ποιοίμην ἄν*, which is found in one Ms.) *Εἰ μὲν γὰρ εἰς γυναῖκα σωφρονεστέραν ξίφος μεθεῖμεν, δυσκλεὴς ἂν ἦν φόνος.* Eur. Orest. 1132. (Here we should expect *εἴη*.)

Remark. The same apodosis, in either the Indicative or Optative, may take one protasis in the Indicative referring to *present* or *past* time, and another in the Optative referring to a supposed *future* case. E. g.

Ἐγὼ οὖν δεινὰ ἂν εἴην εἰργασμένος, εἰ, ὅτε μέν με οἱ ἄρχοντες ἔταττον, τότε μὲν ἔμενον, τοῦ δὲ θεοῦ τάττοντος, λίποιμι τὴν τάξιν, I should therefore (prove to) have behaved outrageously, if when the state authorities stationed me I stood my ground, but if now when God stations me I should desert my post. Plat. Apol. 28 E. (Here the *combination* of the two acts is the future condition on which the apodosis depends.) *Ἐπεύχομαι πᾶσι τούτοις, εἰ ἀληθῆ πρὸς ὑμᾶς εἴποιμι καὶ εἶπον καὶ τότ' εὐθὺς ἐν τῷ δήμῳ, εὐτυχίαν μοι δοῦναι*, i. e. *if I should speak the truth and did speak it then*, &c. Dem. Cor. 274, 28. *Εἰ δὲ μήτ' ἔστι μήτε ἦν μήτ' ἂν εἰπεῖν ἔχοι μηδεὶς μηδέπω καὶ τήμερον, τί τὸν σύμβουλον ἐχρῆν ποιεῖν; but if there neither is nor was (any such thing), and if no man yet even at this day could possibly tell of any, what ought the statesman to have done (which was not done)?* Ib. 291, 28. (See § 50, 2, N. 2, and § 49, 2, N. 3.)

§ **55.** 1. Two or more protases, not co-ordinate, may belong to one apodosis. E. g.

Καὶ γὰρ ἂν οὗτός τι πάθῃ, ταχέως ὑμεῖς ἕτερον Φίλιππον ποιήσετε, ἄνπερ οὕτω προσέχητε τοῖς πράγμασι τὸν νοῦν. Dem. Phil. I, 43, 12. *Εἰ δ' ἦμεν νέοι δὶς καὶ γέροντες, εἴ τις ἐξημάρτανε, διπλοῦ βίου λαχόντες ἐξωρθούμεθ' ἄν.* Eur. Suppl. 1084. *Εἴ τίς σε ἀνέροιτο τοῦτο, τί ἐστι σχῆμα; εἰ αὐτῷ εἶπες ὅτι στρογγυλότης, εἴ σοι εἶπεν ἅπερ ἐγώ, εἶπες δήπου ἂν ὅτι σχῆμά τι.* Plat. Men. 74 B.

2. It sometimes happens, that the apodosis is itself in a *dependent* sentence (as in a final clause), which determines its mood without reference to the preceding rules. In this case, if the leading verb is in a secondary tense, so that the apodosis takes the Optative, the protasis also takes the Optative by the general rule (§ 31, 1), even if it would otherwise have the Subjunctive. E. g.

Ταῦτα δ' εἶπεν, ἵν' εἰ μὲν καὶ νῦν προσδοκήσαιμι αὐτὸν ἐρεῖν, ἀπολογούμενος περὶ αὐτῶν διατρίβοιμι, εἰ δὲ παραλίποιμι, νῦν αὐτὸς εἴποι, and he said this, in order that, if on the one hand I should still expect him to tell it, I should waste time about it in my defence; but if on the other hand I should omit it, he might now tell it

himself. DEM. Aph. I, 830, 8. (If a *primary* tense stood for εἶπεν, we should have, e. g. ταῦτα λέγει, ἵν' ἐὰν μὲν προσδοκήσω αὐτὸν ἐρεῖν, διατρίβω, ἐὰν δὲ παραλίπω, νῦν εἴπῃ.)

REMARK. For the forms assumed by such sentences when constructed on the principle of indirect discourse, see § 77, 1.

§ **56.** After many verbs expressing *wonder*, *delight*, *contentment*, *indignation*, *disappointment*, and similar ideas, a protasis with *εἰ* may be used where a causal sentence would seem more natural. Such verbs are especially *θαυμάζω*, *αἰσχύνομαι*, *ἀγαπάω*, and *ἀγανακτέω*. E. g.

Θαυμάζω δ' ἔγωγε εἰ μηδεὶς ὑμῶν μήτ' ἐνθυμεῖται μήτ' ὀργίζεται, ὁρῶν, κ.τ.λ., *I wonder that no one of you is either concerned or angry, when he sees*, &c. (lit. *if no one is either concerned or angry, I wonder*). DEM. Phil. I, 52, 17. (See Rem. below.) Ἀλλ' ἐκεῖνο θαυμάζω, εἰ Λακεδαιμονίοις μέν ποτε ἀντήρατε, νυνὶ δ' ὀκνεῖτε ἐξιέναι καὶ μέλλετε εἰσφέρειν, *but I wonder at this, that you once opposed the Lacedaemonians, but now are unwilling*, &c. Id. Ol. II, 25, 2. (The literal meaning is, *if (it is true that) you once opposed, &c., then I wonder.*) Οὐκ ἀγαπᾷ εἰ μὴ δίκην ἔδωκεν, ἀλλ' εἰ μὴ καὶ χρυσῷ στεφάνῳ στεφανωθήσεται ἀγανακτεῖ, *he is not content if he was not punished; but if he is not also to be crowned with a golden crown, he is indignant.* AESCHIN. Cor. § 147. (Here the former protasis belongs under § 49, 1, and the latter under § 49, 1, N. 3.)

Καὶ ὡς ἀληθῶς ἀγανακτῶ, εἰ οὑτωσὶ ἃ νοῶ μὴ οἷός τ' εἰμὶ εἰπεῖν, *I am indignant that* (or *if*) *I am not able*, &c. PLAT. Lach. 194 A. Οὐ δὴ θαυμαστόν ἐστιν, εἰ στρατευόμενος καὶ πονῶν ἐκεῖνος αὐτὸς ὑμῶν μελλόντων καὶ ψηφιζομένων καὶ πυνθανομένων περιγίγνεται, *it is no wonder that he gets the advantage of you*, &c. DEM. Ol. II, 24, 23. Μηδὲ μέντοι τοῦτο μεῖον δόξητε ἔχειν, εἰ οἱ Κυρεῖοι πρόσθεν σὺν ἡμῖν ταττόμενοι νῦν ἀφεστήκασιν, i. e. *do not be discontented, if* (or *that*) *the Cyraeans have now withdrawn.* XEN. An. III, 2, 17.

These verbs may also be followed by ὅτι and a causal sentence, as in PLAT. Theaet. 142 A, ἐθαύμαζον ὅτι οὐχ οἷός τ' ἦ εὑρεῖν. The construction with εἰ gives a milder or more polite form of expression, putting the object of the *wonder*, &c. into the form of a supposition, instead of stating it as a fact, as we should do in English. The forms of protasis quoted above belong under § 49, 1. For the form sometimes assumed by these sentences on the principle of indirect discourse, see § 77, 1, *c*.

REMARK. This construction must not be mistaken for that in which εἰ is used in the sense of *whether*, to introduce an indirect question; as, ἐπύθετο εἰ σὺ παρείης, *he asked whether you were present.* For this see § 68, 3, and § 70.

§ 57. The apodosis is sometimes introduced by the conjunction δέ, as if the apodosis formed a sentence *co-ordinate* with the protasis, instead of being (as it is) the leading sentence. This is especially common in Homer and Herodotus, and rare in Attic prose. It occurs when the apodosis is to be emphatically opposed to the protasis. Instead of δέ we sometimes find ἀλλά or αὐτάρ. E. g.

Εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι, *but if they do not give it up, then I will take it myself.* Il. I, 137. Ἀλλά is found in Il. I, 82, quoted § 51, N. 2. Εἴ περ γάρ τ' ἄλλοι γε περικτεινώμεθα πάντες νηυσὶν ἐπ' Ἀργείων, σοὶ δ' οὐ δέος ἔστ' ἀπολέσθαι. Il. XII, 245. Εἰ δὲ θανόντων περ καταλήθοντ' εἰν Ἀΐδαο, αὐτὰρ ἐγὼ καὶ κεῖθι φίλου μεμνήσομ' ἑταίρου. Il. XXII, 389. Εἰ ὑμῖν ἐστι τοῦτο μὴ δυνατὸν ποιῆσαι, ὑμέες δὲ ἔτι καὶ νῦν ἐκ τοῦ μέσου ἡμῖν ἕζεσθε. Hdt. VIII, 22. Ἀλλ' εἰ μηδὲ τοῦτο βούλει ἀποκρίνασθαι, σὺ δὲ τοὐντεῦθεν λέγε. Xen. Cyr. V, 5, 21.

This δέ in apodosis cannot be expressed in English; as our adverbs *then*, *yet*, *still*, &c., necessarily fail to give the force of the Greek δέ, which is always a conjunction.

Remark. Δέ may be used in the same way to introduce the sentence upon which a relative clause depends. See Remark before § 65.

SECTION III.

Relative and Temporal Sentences.

§ 58. 1. Relative sentences may be introduced not only by relative pronouns and pronominal adjectives, but also by relative adverbs of *time*, *place*, or *manner*. They include therefore all *temporal* clauses, except those introduced by πρίν and other particles meaning *until*, which are treated separately (§ 66 and § 67).

2. Relative sentences may be divided into two classes: —

First, those in which the *antecedent* of the relative is *definite;* that is, in which the relative pronouns refer to definite persons or things, and the relative adverbs to definite points of time, place, &c.

Secondly, those in which the *antecedent* is *indefinite*, that is, in which no such definite persons, things, times, or places are referred to.

Both the definite and the indefinite antecedent may be either expressed or understood. E. g.

(Definite Antecedents). Ταῦτα ἃ ἔχω ὁρᾷς, *you see these things which I have;* or ἃ ἔχω ὁρᾷς. Ὅτε ἐβούλετο ἦλθεν, (*once*) *when he wished, he came.*

(Indefinite Antecedents.) Πάντα ἃ ἂν βούλωνται ἕξουσιν, *they will have everything which they may want;* or ἃ ἂν βούλωνται ἕξουσιν, *they will have whatever they may want.* Ὅτε βούλοιτο ἤρχετο, *whenever he wished, he came.*

3. When the antecedent is indefinite, the negative particle of the relative clause is μή; when the antecedent is definite, οὐ is regularly used, unless the general construction requires μή, as in *prohibitions*, *wishes*, &c. (See § 59, Note 1.)

A. *Relative with a Definite Antecedent.*

§ **59.** When the relative refers to a *definite* antecedent, expressed or understood, it has no effect upon the mood of the following verb; and it therefore takes the Indicative, unless the general sense of the passage requires some other construction. E. g.

Λέγω ἃ οἶδα. Λέγω ἃ ἤκουσα. Λέξω ἃ ἀκήκοα. Ἔλεξαν ἃ ἤκουσαν. Πάντα λέγει ἃ γενήσεται. Πράσσουσιν ἃ βούλονται (or ὡς βούλονται), *they are doing what they please.* (On the other hand, πράσσουσιν ἃ ἂν βούλωνται (or ὡς ἂν βούλωνται,) *they always do whatever they please;* the antecedent being indefinite.) Λέγω ἃ οὐκ ἀγνοῶ, *I am saying that of which I am not ignorant.*

Ἀλλ' ὅτε δή ῥ' ἐκ τοῖο δυωδεκάτη γένετ' ἠώς, καὶ τότε δὴ πρὸς Ὄλυμπον ἴσαν θεοὶ αἰὲν ἐόντες. Il. I, 493. Τίς ἔσθ' ὁ χῶρος δῆτ', ἐν ᾧ βεβήκαμεν. SOPH. O. C. 52. Ἕως ἐστὶ καιρός, ἀντιλάβεσθε τῶν πραγμάτων, i. e. *now, while there is an opportunity*, &c. DEM. Ol. I, 15, 6. (If the exhortation had been general, he might have said ἕως ἂν ᾖ καιρός, (*on all occasions*) *so long as there is an opportunity*, § 62.) Ὁ δὲ ἀναβάς, ἕως μὲν βάσιμα ἦν, ἐπὶ τοῦ ἵππου ἦγεν· ἐπεὶ δὲ ἄβατα ἦν, καταλιπὼν τὸν ἵππον ἔσπευδε πεζῇ. XEN. An. III, 4, 49. So Il. I, 193, ἕως ὥρμαινε. Οἵπερ δὲ καὶ τῶν ἀποβαινόντων τὸ πλέον τῆς αἰτίας ἕξομεν, οὗτοι καὶ καθ' ἡσυχίαν τι αὐτῶν προϊδωμεν, ως

who are to bear the greater part of the blame, &c. THUC. I, 83. Ὅθεν δ' οὖν ῥᾷστα μαθήσεσθε περὶ αὐτῶν, ἐντεῦθεν ὑμᾶς καὶ ἐγὼ πρῶτον πειράσομαι διδάσκειν. DEM. Aph. I, 814, 4. (Here ἐντεῦθεν refers to a particular point, at which he intends to begin.) Compare the first example under Note 1. Ἦ δὴ λοίγια ἔργ', ὅτε μ' ἐχθοδοπῆσαι ἐφήσεις Ἥρῃ, ὅτ' ἄν μ' ἐρέθῃσιν ὀνειδείοις ἐπέεσσιν, *surely there will be sad work, when you shall impel me*, &c. Il. I, 518. (Here ὅτε refers to some time conceived as definite by the speaker; whereas ὅτ' ἂν ἐρέθῃσιν, *whenever she shall provoke me*, is indefinite, and belongs under § 61, 3.) Νὺξ δ' ἔσται ὅτε δὴ στυγερὸς γάμος ἀντιβολήσει οὐλομένης ἐμέθεν, τῆς τε Ζεὺς ὄλβον ἀπηύρα. Od. XVIII, 272.

NOTE 1. When the sense requires it, these clauses admit all the constructions allowed in independent sentences. E. g.

Ἄρξομαι δ' ἐντεῦθεν ὅθεν καὶ ὑμεῖς ῥᾷστ' ἂν μάθοιτε κἀγὼ τάχιστ' ἂν διδάξαιμι. DEM. Aph. III, 846, 15. (Here the relative clause contains an apodosis with ἄν, with a protasis εἰ ἀρξαίμην implied. This must not be confounded with the use of the Optative *without* ἄν, in the other class of relative sentences. See § 61, 4.) Νῦν δὲ τοῦτο οὐκ ἐποίησεν, ἐν ᾧ τὸν δῆμον ἐτίμησεν ἄν, *but he did not do this, in which he would have honored the people* (*if he had done it*). Id. Mid. 536, 25. Εἰς καλὸν ὑμῖν Ἄνυτος ὅδε παρεκαθέζετο, ᾧ μεταδῶμεν τῆς ζητήσεως. PLAT. Men. 89 E. (Subjunctive in an exhortation.) Οὔκουν ἄξιον τοῖς τῶν κατηγόρων λόγοις πιστεῦσαι μᾶλλον ἢ τοῖς ἔργοις καὶ τῷ χρόνῳ, ὃν ὑμεῖς σαφέστατον ἔλεγχον τοῦ ἀληθοῦς νομίσατε. LYS. de Bon. Arist. p. 157, § 61. (Here the Imperative νομίσατε is used in a sort of exclamation after ὅν, where ordinarily δεῖ νομίσαι would be used.) Ἂν γὰρ ἀποφύγῃ με οὗτος, ὃ μὴ γένοιτο, τὴν ἐπωβελίαν ὀφλήσω. DEM. Aph. I, 834, 25. (Optative in a wish.) Ἔσσεται ἦμαρ ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρή, *a day will come when sacred Ilium will fall.* Il. VI, 448. (Here ὀλώλῃ ἄν is used like a Future Indicative, § 87, Note; and the antecedent of ὅτε is definite. If ἄν belonged to ὅτε, the clause would be a protasis, meaning *when Ilium shall fall, a day will come.*)

NOTE 2. The relative may be used to express a *purpose* (§ 65, 1), or in a *causal* sense (§ 65, 4). The antecedent may then be either definite or indefinite.

B. *Relative with an Indefinite Antecedent.*

§ **60.** 1. When the relative refers to an *indefinite* antecedent, expressed or understood, the action of its verb is not stated absolutely as a definite fact, but conditionally as a *supposed case;* and such a relative sentence has many of the essential qualities of a conditional sentence.

Thus, when we say ἃ νομίζει ταῦτα λέγει, *he is saying what he (actually) thinks*, or ἃ ἐνόμιζε ταῦτα ἔλεγεν, *he was saying what he thought*, the actions of νομίζει and ἐνόμιζε are stated as actual facts, occurring at definite times; but when we say ἃ ἂν νομίζῃ (ταῦτα) λέγει, *he (always) says whatever he thinks*, or ἃ νομίζοι (ταῦτα) ἔλεγεν, *he (always) said whatever he happened to be thinking*, νομίζῃ and νομίζοι do not state any such definite facts, but rather what some one *may think* (or *may have thought*) on *any* occasion on which he is (or was) in the habit of speaking. So, when we say ἃ νομίζει ταῦτα λέξει, *he will say what he (now) thinks*, νομίζει denotes a fact; but when we say ἃ ἂν νομίζῃ λέξει, *he will say whatever he happens to be (then) thinking*, νομίζῃ denotes merely a case supposed in the future. Again, — to take the case in which the distinction is most liable to be overlooked, — when we say ἃ οὐκ οἶδα οὐκ οἴομαι εἰδέναι, *what I do not know, I do not think that I know*, οὐκ οἶδα, as before, denotes a simple fact, and its object, ἅ, has a definite antecedent; but when Socrates says ἃ μὴ οἶδα οὐδὲ οἴομαι εἰδέναι, the meaning is *if there are any things which I do not know, I do not even think that I know them.* In sentences like this, unless a negative is used (μή being the sign of an *indefinite*, οὐ of a *definite* antecedent), it is often difficult to decide whether the antecedent is definite or indefinite: thus ἃ οἶδα οἴομαι εἰδέναι may mean either *what I (actually) know, I think that I know*, or *if there is anything which I know, I think that I know it.*

The analogy of these indefinite relative clauses to conditional sentences will be seen at once. The following examples will make this clearer: —

Ὅ τι βούλεται δώσω, *I will give him whatever he (now) wishes.* Εἴ τι βούλεται, δώσω, *if he wishes anything, I will give it.* (§ 49, 1.)

Ὅ τι ἐβούλετο ἔδωκα ἄν, *I should have given him whatever he had wished.* Ὅ τι μὴ ἐγένετο οὐκ ἂν εἶπον, *I should not have told what had not happened.* Εἴ τι ἐβούλετο, ἔδωκα ἄν, *if he had wished anything, I should have given it.* Εἴ τι μὴ ἐγένετο, οὐκ ἂν εἶπον, *if anything had not happened, I should not have told it.* (§ 49, 2.)

Ὅ τι ἂν βούληται, δώσω, *I will give him whatever he shall wish.* Ἐάν τι βούληται, δώσω, *if he shall wish anything, I will give it.* (§ 50, 1.)

Ὅ τι βούλοιτο δοίην ἄν, *I should give him whatever he might wish.* Εἴ τι βούλοιτο, δοίην ἄν, *if he should wish anything, I should give it.* (§ 50, 2.)

Ὅ τι ἂν βούληται δίδωμι, *I (always) give him whatever he wishes.* Ὅ τι βούλοιτο ἐδίδουν, *I always gave him whatever he wished.* Ἐάν τι βούληται, δίδωμι, *if he ever wishes anything, I (always) give it.* Εἴ τι βούλοιτο, ἐδίδουν, *if he ever wished anything, I (always) gave it.* (§ 51.)

2. The relative with an indefinite antecedent may therefore be called the *conditional relative*, and the clause in which it stands may be called the *protasis* (like clauses with εἰ or ἐάν), and the antecedent clause may be called the *apodosis*.

3. The particle ἄν (Epic κέ) is regularly joined with all relative words, when they are followed by the Subjunctive. The particle here (as always in protasis) is joined to the relative, never to the verb. (See § 38, 1, and § 47, 2.)

NOTE. With ὅτε, ὁπότε, ἐπεί, and ἐπειδή, ἄν coalesces, forming ὅταν, ὁπόταν, ἐπάν or ἐπήν (Ionic ἐπεάν), and ἐπειδάν. In Homer, where κέ is generally used for ἄν, we have ὅτε κε, &c. (like εἴ κε), where in Attic we have ὅταν, &c. Ἐπήν, however, occurs often in Homer.

REMARK. The classification of common conditional sentences, given in § 48, applies equally to conditional relative sentences. The distinction between those containing *general* suppositions (§ 62) and the corresponding forms containing *particular* suppositions (§ 61, 1) is especially important.

§ **61.** We have *four* forms of the conditional relative sentence which correspond to the four forms of ordinary protasis (§ 49, 1, 2, and § 50, 1, 2): —

1. When the relative clause refers to a definite act in the *present* or the *past*, and no opinion of the speaker is implied as to the truth of the supposition, the verb is put in one of the present or past tenses of the Indicative. (§ 49, 1.)

The antecedent clause can have any form allowed in an apodosis (§ 49, 1, Note 1). E. g.

Ἃ μὴ οἶδα, οὐδὲ οἴομαι εἰδέναι (like εἴ τινα μὴ οἶδα). PLAT. Apol.

21 D. (See above, § 60, 1.) Χρήσθων ὅ τι βούλονται, *let them deal with me as they please* (i. e. εἴ τι βούλονται). ARIST. Nub. 439. Ἐπίσταμαι ὁρᾶν θ' ἃ δεῖ με, κοὐχ ὁρᾶν ἃ μὴ πρέπει, *I know how to see anything which I ought to see, and not to see anything which I ought not.* EUR. Ino Fr. 417. (Ἃ δεῖ is nearly equivalent to εἴ τινα δεῖ, and ἃ μὴ πρέπει to εἴ τινα μὴ πρέπει.) Τοὺς πλείστους ἔνθαπερ ἔπεσον ἑκάστους ἔθαψαν· οὓς δὲ μὴ εὕρισκον, κενοτάφιον αὐτοῖς ἐποίησαν, i. e. *they raised a cenotaph for any of them whom they did not find* (like εἴ τινας μὴ εὕρισκον). XEN. An. VI, 4, 9. Τί γάρ; ὅστις δαπανηρὸς ὢν μὴ αὐτάρκης ἐστὶν, ἀλλ' ἀεὶ τῶν πλησίον δεῖται, καὶ λαμβάνων μὴ δύναται ἀποδιδόναι, μὴ λαμβάνων δὲ τὸν μὴ διδόντα μισεῖ, οὐ δοκεῖ σοι καὶ οὗτος χαλεπὸς φίλος εἶναι; (i. e. *supposing a case*, εἴ τις .... μὴ αὐτάρκης ἐστὶν, κ. τ. λ.). Id. Mem. II, 6, 2. So ἥτις μηδαμοῦ ξυμμαχεῖ, THUC. I, 35. Ἅ τις μὴ προσεδόκησεν, οὐδὲ φυλάξασθαι ἐγχωρεῖ, *there is no opportunity to guard against what we did not expect* (like εἴ τινα μὴ προσεδόκησέ τις). ANTIPHON. p. 131, 36. § 19. Εἰς τὰ πλοῖα τούς τε ἀσθενοῦντας ἐνεβίβασαν καὶ τῶν σκευῶν ὅσα μὴ ἀνάγκη ἦν ἔχειν (like εἴ τινα τῶν σκευῶν μὴ ἀνάγκη ἦν ἔχειν), i. e. *any of it which they did not need.* XEN. An. V, 3, 1. Ἀνθρώπους διέφθειρεν (ἡ θάλασσα) ὅσοι μὴ ἐδύναντο φθῆναι πρὸς τὰ μετέωρα ἀναδραμόντες, i. e. *if any were unable to escape soon enough to the high land, so many the sea destroyed.* THUC. III, 89. Οἷς μὲν αἵρεσις γεγένηται τἆλλα εὐτυχοῦσι, πολλὴ ἄνοια πολεμῆσαι· εἰ δ' ἀναγκαῖον ἦν, κ.τ.λ., *for any who have had the choice given them, while they are prosperous in other respects, it is great folly to go to war* (i. e. εἴ τισιν αἵρεσις γεγένηται). THUC. II, 61. Πάντες ἴσμεν Χαβρίαν οὔτε τύπτοντα οὔθ' ἁρπάζοντα τὸν στέφανον οὔθ' ὅλως προσιόνθ' ὅποι μὴ προσῆκεν αὐτῷ, *nor going anywhere at all where it was not lawful for him* (i. e. εἴ ποι μὴ προσῆκεν). DEM. Mid. 535, 15. Πῶς οὖν οἱ ἀγαθοὶ τοῖς ἀγαθοῖς φίλοι ἔσονται, οἳ μήτε ἀπόντες ποθεινοὶ ἀλλήλοις μήτε παρόντες χρείαν αὐτῶν ἔχουσι; (i. e. εἰ μὴ . . . ἔχουσι). PLAT. Lys. 215 B. Νικῴη δ' ὅ τι πᾶσιν ὑμῖν μέλλει συνοίσειν (i. e. εἴ τι μέλλει), *may any plan prevail which will benefit you all.* DEM. Phil. I, 55. 7. So SOPH. Ant. 375, ὃς τάδ' ἔρδει.

NOTE. Care must be taken here (as in conditional sentences, § 49, 1, Note 2), not to include under this class the *general* suppositions of § 62, which require the Subjunctive or Optative. On the other hand, the examples falling under § 62, Note 1, in which the Indicative is allowed, might properly be placed here, as they state a general supposition for emphasis as if it were a particular one (§ 5' Note 3). See also § 61, 3, Note.

2. When a relative clause, referring to the present or the past, implies that the condition which it expresses *is not* or *was not* fulfilled (like a protasis of the form § 49, 2), its verb is put in a secondary tense of the Indicative.

The antecedent clause also contains a secondary tense of the Indicative, implying the non-fulfilment of a condition, which may be in an apodosis with ἄν or a protasis (§ 49, 2), or in an expression of a wish (§ 83). E. g.

Ἃ μὴ ἐβούλετο δοῦναι, οὐκ ἂν ἔδωκεν, *he would not have given what he had not wished to give* (i. e. εἴ τινα μὴ ἐβούλετο δοῦναι, οὐκ ἂν ἔδωκεν). Οὔτε γὰρ ἂν αὐτοὶ ἐπεχειροῦμεν πράττειν ἃ μὴ ἠπιστάμεθα, οὔτε τοῖς ἄλλοις ἐπετρέπομεν, ὧν ἤρχομεν, ἄλλο τι πράττειν ἢ ὅ τι πράττοντες ὀρθῶς ἔμελλον πράξειν· τοῦτο δ' ἦν ἄν, οὗ ἐπιστήμην εἶχον, *for (if that were so) we should not be undertaking (as we are) to do things which we did not understand, nor should we permit any others whom we were ruling to do anything else than what they were likely to do properly; and this would be whatever they had knowledge of.* Plat. Charm. 171 E. (Here ἃ μὴ ἠπιστάμεθα = εἴ τινα μὴ ἠπιστάμεθα, *if there were any things which we did not know*, — ὧν ἤρχομεν = εἴ τινων ἤρχομεν, — ὅ τι ἔμελλον = εἴ τι ἔμελλον, — and οὗ ἐπιστήμην εἶχον = εἴ τινος εἶχον. It is implied that none of the cases here supposed ever actually arose, as the whole passage refers to an unfulfilled condition expressed in the preceding sentence.) Εἰ δὲ οἴκοι εἶχον ἕκαστοι τὰς δίκας, τούτους ἂν ἀπώλλυσαν οἵτινες φίλοι μάλιστα ἦσαν Ἀθηναίων τῷ δήμῳ, *if each had their trials at home, they would ruin any who were especially friendly*, &c. Xen. Rep. Athen. 1, 16. (Here οἵτινες ἦσαν, = εἴ τινες ἦσαν, forms a second protasis to the apodosis ἀπώλλυσαν ἄν. See § 55, 1.)

Εἰ ξένος ἐτύγχανον ὤν, ξυνεγιγνώσκετε δήπου ἄν μοι, εἰ ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον ἐν οἷσπερ ἐτεθράμμην, *if I happened to be a foreigner, you would surely pardon me, if I were (now) addressing you in both the language and the manner in which I had been brought up.* Plat. Apol. 17 D. Ὡς δὴ ἔγωγ' ὄφελον μάκαρός νύ τευ ἔμμεναι υἱὸς ἀνέρος, ὃν κτεάτεσσιν ἑοῖς ἔπι γῆρας ἔτετμεν, *O that I were the son of some fortunate man, whom old age had found upon his own estate* (i. e. *if old age had found any such man, would that I had been his son*). Od. I, 217.

So when the relative sentence depends on an indicative in a final clause (§ 44, 3); as in Dem. Arist. 635, 15: ταῦτά γε δήπου προσῆκε γράψαι, ἵνα ὅτῳ ποτὲ τοὔργον ἐπράχθη, τούτῳ τὰ ἐκ τῶν νόμων ὑπῆρχε δίκαια, *he ought to have written it in this way, in order that any one by whom the deed had been done might have his rights according to the laws.* (This implies that the law was not so written, so that the case supposed in ὅτῳ ἐπράχθη never arose.)

Remark. All examples of this form fall equally well under the general rule for *assimilation*, § 64, 2.

3. When the relative clause refers *distinctly* and *vividly* to the future (like a protasis of the form § 50, 1),

and the verb of the antecedent clause also refers to the future, the relative is joined with ἄν (or κέ) and followed by the Subjunctive. E. g.

Τάων ἥν κ' ἐθέλωμι φίλην ποιήσομ' ἄκοιτιν (like εἴ κέ τινα ἐθέλωμι), *whomsoever of these I may wish I shall make my wife.* Il. IX, 397. Ἐκ γὰρ Ὀρέσταο τίσις ἔσσεται Ἀτρείδαο, ὁππότ' ἂν ἡβήσῃ τε καὶ ἧς ἱμείρεται αἴης, i. e. *vengeance will come from Orestes, when he shall grow up*, &c. (like ἐάν ποτε ἡβήσῃ). Od. I, 40. Τότε δ' αὖτε μαχήσεται, ὁππότε κέν μιν θυμὸς ἐνὶ στήθεσσιν ἀνώγῃ καὶ θεὸς ὄρσῃ. Il. IX, 702. Ἀλλ' ἄγεθ', ὡς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες, *let us obey as I may direct*, i. e. *if I give any direction* (ἐάν πως εἴπω), *let us obey it.* Il. II, 139. Ἡμεῖς αὖτ' ἀλόχους τε φίλας καὶ νήπια τέκνα ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἕλωμεν, *when we shall have taken the city.* Il. IV. 238. So εὖτ' ἂν πίπτωσιν, Il. I, 242. Οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι, *therefore, when I shall have no more strength, I will cease.* SOPH. Ant. 91. Ταῦτα, ἐπειδὰν περὶ τοῦ γένους εἴπω, ἐρῶ, *I will speak of this, when I shall have spoken about my birth.* DEM. Eubul. 1303, 25. (See § 20, Note 1.) Ἐπειδὰν διαπράξωμαι ἃ δέομαι, ἥξω. XEN. An. II, 3, 29. Τίνα οἴεσθε αὐτὴν ψυχὴν ἕξειν, ὅταν ἐμὲ ἴδῃ τῶν πατρῴων ἀπεστερημένον; *what feelings do you think she will have, when* (or *if at any time*) *she shall see me*, &c.? DEM. Aph. II, 842, 16. Τούτων δὲ Ἀθηναίους φημὶ δεῖν εἶναι πεντακοσίους, ἐξ ἧς ἄν τινος ὑμῖν ἡλικίας καλῶς ἔχειν δοκῇ, *from whatever age it shall seem good to you to take them* (i. e. *if from any particular age*, &c.) Id. Phil. I, 45, 27. Τῶν πραγμάτων τοὺς βουλευομένους (ἡγεῖσθαι δεῖ), ἵνα ἃ ἂν ἐκείνοις δοκῇ ταῦτα πράττηται, *in order that whatever shall seem good to them shall be done.* Ib. 51, 19. Οὔ μοι φόβου μέλαθρον ἐλπὶς ἐμπατεῖν, ἕως ἂν αἴθῃ πῦρ ἐφ' ἑστίας ἐμῆς Αἴγισθος, *so long as he shall kindle fire*, &c. AESCH. Agam. 1435.

NOTE. The Future Indicative is rarely, if ever, used in conditional relative clauses, as in common protasis (§ 50, 1, Note 1), in the place of the Subjunctive; as it would generally be ambiguous, appearing as if the antecedent were definite. Ὅσοι βουλήσονται, THUC. I, 22, is perhaps to be explained in this way. See XEN. Cyr. I, 5, 13. In such examples as ᾧ μή τις αὐτὸς παρέσται, *unless he was to be present himself*, the Future is used as it is in the form of protasis explained § 49, 1, N. 3.

4. When the relative clause refers to the future less distinctly and vividly (like a protasis of the form § 50, 2), and the antecedent clause contains an Optative referring to the future, the relative is followed by the Optative (*without* ἄν).

The Optative in the antecedent clause may be in an

apodosis with ἄν or a protasis (§ 50, 2), in an expression of a wish (§ 82), or in a final clause. E. g.

Μάλα κεν θρασυκάρδιος εἴη, ὃς τότε γηθήσειεν ἰδὼν πόνον οὐδ' ἀκάχοιτο (i. e. εἴ τις γηθήσειε, μάλα κεν θρασυκάρδιος εἴη), *any one who should then rejoice would be very stout-hearted.* Il. XIII, 343 So Il. VI, 329 and 521; XIV, 247: Arist. Nub. 1250. Οὐκ ἂν οὖν θρέψαις ἄνδρα, ὅστις ἐθέλοι τε καὶ δύναιτο σοῦ ἀπερύκειν τοὺς ἐπιχειροῦντας ἀδικεῖν σε; *would you not support any man who should be both willing and able,* &c.? Xen. Mem. II, 9, 2. Πεινῶν φάγοι ἂν ὁπότε βούλοιτο, *when he is hungry, he would eat whenever he might wish* (like εἴ ποτε βούλοιτο). Ib. II, 1, 18. So Mem. I, 5, 4; I, 7, 8; IV, 2, 20. Πῶς οὖν ἂν εἰδείης περὶ τούτου τοῦ πράγματος, οὗ παντάπασιν ἄπειρος εἴης; *how then could you know about that thing of which you had no experience at all?* Plat. Men. 92 C. Ἆρ' ἂν ἡγοῖο ταῦτα σὰ εἶναι, ἅ σοι ἐξείη καὶ ἀποδόσθαι καὶ δοῦναι καὶ θῦσαι ὅτῳ βούλοιο θεῶν; Id. Euthyd. 302 A. Τί ἂν παθεῖν (δύναιτο), ὃ μὴ καὶ ὑφ' αὐτοῦ πάθοι; *what could he suffer, unless he should suffer it also from himself?* (i. e. εἰ μὴ πάθοι). Plat. Lys. 214 E. Ὃ δὲ μὴ ἀγαπῴη, οὐδ' ἂν φιλοῖ (i. e. εἴ τι μὴ ἀγαπῴη, οὐδ' ἂν φιλοῖ τοῦτο). Ib. 215 B. Ὅσῳ δὲ πρεσβύτερος γίγνοιτο, μᾶλλον ἀεὶ ἀσπάζοιτο ἂν (χρήματα), *the older he should grow, the more he would always cling to it* (i. e. εἴ τι πρεσβύτερος γίγνοιτο, τόσῳ μᾶλλον ἀσπάζοιτο ἄν). Plat. Rep. VIII, 549 B. So III, 412 D; VIII, 557 B. Φήσομεν μηδέποτε μηδὲν ἂν μεῖζον μηδὲ ἔλαττον γενέσθαι, ἕως ἴσον εἴη αὐτὸ ἑαυτῷ, *so long as it should remain equal to itself.* Plat. Theaet. 155 A. So βουλοίμην κε, . . . ᾧ μὴ εἴη, Od. XI, 489.

Εἰ δὲ βούλοιο τῶν φίλων τινὰ προτρέψασθαι ὁπότε ἀποδημοίης ἐπιμελεῖσθαι τῶν σῶν, τί ἂν ποιοίης; Xen. Mem. II, 3, 12. Εἰκότως ἂν καὶ παρὰ θεῶν πρακτικώτερος εἴη, ὅστις μὴ ὁπότε ἐν ἀπόροις εἴη τότε κολακεύοι, ἀλλ' ὅτε τὰ ἄριστα πράττοι τότε μάλιστα τῶν θεῶν μεμνῷτο. Id. Cyr. I, 6, 3. Ὡς ἀπόλοιτο καὶ ἄλλος, ὅ τις τοιαῦτά γε ῥέζοι, *O that any other man might likewise perish who should do the like* (i. e. εἴ τις τοιαῦτα ῥέζοι). Od. I, 47. Ἐγίγνωσκε δεῖν τοὺς ὑπηρέτας τοῦτο ἀσκεῖν, ὡς πάντα νομίζοιεν πρέπειν αὐτοῖς πράττειν ὅσα ὁ ἄρχων προστάττοι. Xen. Cyr. II, I, 31.

Remark. All these examples fall also under the general rule for *assimilation*, § 64, 1.

§ **62.** A conditional relative sentence (like a protasis, § 51) may express a *general* supposition. This happens when the verb of the antecedent clause denotes a *customary* or *repeated* action or a *general truth*, while the relative clause refers *indefinitely* to *any one* of a series or class of acts, and not to a definite act or a definite series of acts.

Here the Subjunctive with ὃς ἄν, ὅταν, &c is used after primary tenses, and the Optative (without ἄν) after secondary tenses. E. g.

Ἐχθρὸς γάρ μοι κεῖνος ὁμῶς Ἀΐδαο πύλῃσιν, ὅς χ' ἕτερον μὲν κεύθῃ ἐνὶ φρεσὶν, ἄλλο δὲ εἴπῃ, *for that man* (i. e. *any man*) *is hated by me like the very gates of Hades, who conceals one thing in his mind and speaks another.* Il. IX, 312. Νεμεσσῶμαί γε μὲν οὐδὲν κλαίειν ὅς κε θάνῃσι βροτῶν καὶ πότμον ἐνίσπῃ, *I am never at all indignant at weeping for any mortal who may die,* &c. Od. IV, 195. Καὶ γὰρ συμμαχεῖν τούτοις ἐθέλουσιν ἅπαντες, οὓς ἂν ὁρῶσι παρεσκευασμένους, *for all men are (always) willing to be allies to those whom they see prepared.* Dem. Phil. I, 42, 1. Καίπερ τῶν ἀνθρώπων, ἐν ᾧ μὲν ἂν πολεμῶσι, τὸν παρόντα (πόλεμον) ἀεὶ μέγιστον κρινόντων, *although men always consider the present war the greatest, so long as they are engaged in it.* Thuc. I, 21. Πορεύονταί τε γὰρ αἱ ἀγέλαι ᾗ ἂν αὐτὰς εὐθύνωσιν οἱ νομεῖς, νέμονταί τε χωρία ἐφ' ὁποῖα ἂν αὐτὰς ἐφιῶσιν, ἀπέχονταί τε ὧν ἂν αὐτὰς ἀπείργωσι· καὶ τοῖς καρποῖς ἐῶσι τοὺς νομέας χρῆσθαι οὕτως ὅπως ἂν αὐτοὶ βούλωνται· ἄνθρωποι δὲ ἐπ' οὐδένας μᾶλλον συνίστανται ἢ ἐπὶ τούτους οὓς ἂν αἴσθωνται ἄρχειν αὐτῶν ἐπιχειροῦντας. Xen. Cyr. I, 1, 2. Νομίζω προστάτου ἔργον εἶναι οἷου δεῖ, ὃς ἂν ὁρῶν τοὺς φίλους ἐξαπατωμένους μὴ ἐπιτρέπῃ, i. e. *such as one ought always to be, who,* &c. Id. Hell. II, 3, 51. Καταφρόνησις δὲ (ἐγγίγνεται), ὃς ἂν καὶ γνώμῃ πιστεύῃ τῶν ἐναντίων προέχειν, ὃ ἡμῖν ὑπάρχει. Thuc. II, 62. (Here the ὃ refers to all that precedes, as a *definite* antecedent.)

Οὐ μὲν γὰρ μεῖζον κλέος ἀνέρος, ὄφρα κ' ἔῃσιν, ἢ ὅ τι ποσσίν τε ῥέξῃ καὶ χερσίν. Od. VIII, 147. (Ὄφρα κ' ἔῃσιν, *so long as he lives.*) (Θεοὺς) παρατρωπῶσ' ἄνθρωποι λισσόμενοι, ὅτε κέν τις ὑπερβήῃ καὶ ἁμάρτῃ. Il. IX, 500. Ἥμισυ γάρ τ' ἀρετῆς ἀποαίνυται εὐρύοπα Ζεὺς ἀνέρος, εὖτ' ἄν μιν κατὰ δούλιον ἦμαρ ἕλῃσιν. Od. XVII, 322. Φιλέει δέ κως προσημαίνειν, εὖτ' ἂν μέλλῃ μεγάλα κακὰ ἢ πόλι ἢ ἔθνει ἔσεσθαι. Hdt. VI, 27. Φεύγουσι γάρ τοι χοἰ θρασεῖς, ὅταν πέλας ἤδη τὸν Ἅιδην εἰσορῶσι τοῦ βίου. Soph. Ant. 580. Ἡνίκ' ἂν δ' οἴκοι γένωνται, δρῶσιν οὐκ ἀνασχετά. Arist. Pac. 1179. Ἐπειδὰν δὲ ἡ ἐκφορὰ ᾖ, λάρνακας ἄγουσιν ἅμαξαι. Thuc II, 34. Ἐπειδὰν δὲ κρύψωσι γῇ, ἀνὴρ ᾑρημένος ὑπὸ τῆς πόλεως, ὃς ἂν γνώμῃ τε δοκῇ μὴ ἀξύνετος εἶναι, λέγει ἐπ' αὐτοῖς ἔπαινον τὸν πρέποντα. Ibid. Ἕως ἂν σώζηται τὸ σκάφος, τότε χρὴ προθύμους εἶναι· ἐπειδὰν δὲ ἡ θάλαττα ὑπέρσχῃ, μάταιος ἡ σπουδή. Dem. Phil. III, 128, 22. So ἔστ' ἂν δείσωσιν, Xen. Mem. III, 5, 6.

Οὔ τινα γὰρ τίεσκον ἐπιχθονίων ἀνθρώπων, οὐ κακὸν οὐδὲ μὲν ἐσθλὸν, ὅ τίς σφεας εἰσαφίκοιτο, i. e. *they were never in the habit of honoring any one who came to them.* Od. XXII, 414. Καὶ οὓς μὲν ἴδοι εὐτάκτως καὶ σιωπῇ ἰόντας, προσελαύνων αὐτοῖς τίνες τε εἶεν ἠρώτα, καὶ ἐπεὶ πύθοιτο ἐπῄνει. Xen. Cyr. V, 3. 55. (Here ἠρώτα and ἐπῄνει denote the *habit of* Cyrus.) Καὶ τοῖς μὲν Ἀθηναίοις ηὔξετο τὸ ναυτικὸν ἀπὸ τῆς δαπάνης ἣν ἐκεῖνοι ξυμφέροιεν, αὐτοὶ δὲ, ὁπότε ἀποσταῖεν, ἀπαράσκευοι καὶ ἄπειροι ἐς τὸν πόλεμον καθίσταντο, *and the Athenian*

navy continued to increase from the money which these contributed, and they, whenever they revolted, always found themselves unprepared and inexperienced for war. THUC. I, 99.

Ἐπὶ Μοίριος βασιλέος, ὅκως ἔλθοι ὁ ποταμὸς ἐπ' ὀκτὼ πήχεας, ἄρδεσκε Αἴγυπτον τὴν ἔνερθε Μέμφιος, i. e. *whenever the river rose.* HDT. II, 13. Τὸν δὲ χοῦν τὸν ἐκφορεόμενον, ὅκως γίνοιτο νύξ, ἐς τὸν Τίγριν ἐξεφόρεον, i. e. *they carried it away every night.* Id. II, 150. Οἱ δὲ (Κᾶρες), ὅκως Μίνως δέοιτο, ἐπλήρουν οἱ τὰς νέας. Id. I, 171. Ἐπειδὴ δὲ ἀνοιχθείη, εἰσῄειμεν παρὰ τὸν Σωκράτη, i. e. *each morning, when the prison was opened,* &c. PLAT. Phaed. 59 D. Ὅτε ἔξω τοῦ δεινοῦ γένοιντο, πολλοὶ αὐτὸν ἀπέλειπον, *many (always) left him, when they were out of danger.* XEN. An. II, 6, 12. (If ἐγένοντο had been used, the whole sentence would refer to a *particular case* in which many left him.)

REMARK. The gnomic Aorist, and the other *gnomic* and *iterative* tenses of § 30, can be used in the antecedent clause of these general propositions. The gnomic Aorist, as usual, is a *primary* tense. (See § 32, 2.) E. g.

Ὅς κε θεοῖς ἐπιπείθηται, μάλα τ' ἔκλυον αὐτοῦ, *whoever obeys the Gods, to him they are ready to listen.* Il. I, 218. Ὅταν τις ὥσπερ οὗτος ἰσχύσῃ, ἡ πρώτη πρόφασις ἅπαντα ἀνεχαίτισε καὶ διέλυσεν. DEM. Ol. II, 20, 27. Ὁπότε προσβλέψειέ τινας τῶν ἐν ταῖς τάξεσι, εἶπεν ἄν, ὦ ἄνδρες, κ.τ.λ., i. e. *he used to say,* &c. XEN. Cyr. VII, 1, 10. (See § 30, 2.) Οὔτ' ἄλλοτε πώποτε πρὸς χάριν εἱλόμην λέγειν, ὅ τι ἂν μὴ καὶ συνοίσειν πεπεισμένος ὦ, *I have never on other occasions preferred to say anything in order to please, unless I have been convinced that it would also be for your advantage.* DEM. Phil. I, 54, 27. (Here εἱλόμην is used in a sense approaching that of the gnomic Aorist, so as to be followed by a Subjunctive. See § 30, 1, N. 1.)

NOTE 1. The Indicative is sometimes used instead of the Subjunctive and Optative in relative sentences of this class. (See § 51, N. 3.) Here the speaker refers to one of the cases in which the event in question is liable to occur, as if it were the only case, instead of referring indefinitely *to all possible* cases alike (as when the Subjunctive or Optative is used). This use of the Indicative occurs especially after the indefinite relative ὅστις; as the idea of indefiniteness, which is usually expressed by the Subjunctive or Optative, is here sufficiently expressed by the relative itself. E. g.

Ἐχθρὸς γάρ μοι κεῖνος ὁμῶς Ἀΐδαο πύλῃσιν
Γίγνεται, ὃς πενίῃ εἴκων ἀπατήλια βάζει. Od. XIV, 156.

Compare this with the first example (Il. IX, 312) under § 62.

Ἐμοὶ γὰρ ὅστις πᾶσαν εὐθύνων πόλιν
Μὴ τῶν ἀρίστων ἅπτεται βουλευμάτων,
Ἀλλ' ἐκ φόβου του γλῶσσαν ἐγκλείσας ἔχει,
Κάκιστος εἶναι νῦν τε καὶ πάλαι δοκεῖ·
Καὶ μεῖζον' ὅστις ἀντὶ τῆς αὑτοῦ πάτρας
Φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω. SOPH. Ant. 178.

(Here we might have had ὃς ἂν . . . . μὴ ἅπτηται, ἀλλ' . . . . ἔχῃ, and ὃς ἂν νομίζῃ, without any essential difference in meaning.)

Οἵτινες πρὸς τὰς ξυμφορὰς γνώμῃ μὲν ἥκιστα λυποῦνται, ἔργῳ δὲ μάλιστα ἀντέχουσιν, οὗτοι καὶ πόλεων καὶ ἰδιωτῶν κράτιστοί εἰσιν. THUC. II, 64. So in the same chapter, ὅστις λαμβάνει. Ἔθαπτον τὸν αὐτὸν τρόπον ὁπόσους ἐπελάμβανεν ἡ στρατιά, *they continued to bury in the same way as many as the army took up.* XEN. An. VI, 5, 6. (Here ἐπιλαμβάνοι might have been used.) Ὅστις δ' ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτόν, πάντας ἀπεπέμπετο. Ib. I, 1, 5. Ὅπου δὲ χιλὸς σπάνιος πάνυ εἴη, αὐτὸς δ' ἐδύνατο παρασκευάσασθαι, διαπέμπων ἐκέλευε τοὺς φίλους ἵπποις ἐμβάλλειν τοῦτον. Ib. I, 9, 27. (In the last two examples there is some Ms. authority for the more regular ἀφικνοῖτο and δύναιτο.) See also An. I, 9, 13.

All these examples fall under the first class of conditional relative sentences, § 61, 1. So in common protasis, § 51, N. 3.

NOTE 2. The Greek generally uses the Indicative in relative clauses depending on *general negative* sentences, where in Latin a Subjunctive is more common. E. g.

Παρ' ἐμοὶ δὲ οὐδεὶς μισθοφορεῖ, ὅστις μὴ ἱκανός ἐστιν ἴσα πονεῖν ἐμοί, i e. *no one who is not able* (*no one unless he is able*), *nemo qui non possit.* XEN. Hell. VI, 1. 5. These sentences are regular protases, and belong under the rule of § 61, 1. (See Note 1.)

NOTE 3. (*a.*) In Homer, similes and comparisons are often expressed by the Subjunctive after ὡς, ὥς τε, ὡς ὅτε, ὡς ὅς (seldom, ὡς ἄν, &c.), where we should expect the Present Indicative, which sometimes occurs. Besides the singular use of the Subjunctive in these expressions, the omission of ἄν or κέ is especially to be noticed. (See § 63, 1.) E. g.

Ὡς δὲ γυνὴ κλαίῃσι φίλον πόσιν ἀμφιπεσοῦσα,
Ὅς τε ἑῆς πρόσθεν πόλιος λαῶν τε πέσῃσιν,
Ὡς Ὀδυσεὺς ἐλεεινὸν ὑπ' ὀφρύσι δάκρυον εἶβεν,
Ulysses wept as a wife weeps, &c. Od. VIII, 523–531.
Ὡς δ' ὅτ' ὀπωρινὸς Βορέης φορέῃσιν ἀκάνθας
Ἂμ πεδίον, πυκιναὶ δὲ πρὸς ἀλλήλῃσιν ἔχονται,
Ὡς τὴν ἂμ πέλαγος ἄνεμοι φέρον ἔνθα καὶ ἔνθα. Od. V, 328.
Ὡς δ' ὅτ' ἂν ἀστράπτῃ πόσις Ἥρης ἠυκόμοιο, ...
Ὡς πυκίν' ἐν στήθεσσιν ἀνεστενάχιζ' Ἀγαμέμνων. Il. X, 5–9.

Οἱ δ', ὥς τ' ἀμητῆρες ἐναντίοι ἀλλήλοισιν ὄγμον ἐλαύνωσιν, ὣς

Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες δῄουν. Il. XI, 67–71. See also Il. XII, 167–172.

(*b.*) In many cases the Subjunctive or the Present Indicative is followed by the gnomic Aorist in the same simile, the Aorist being merely a more vivid form of expression than the others. (See § 30, 1, Notes 2 and 3.) E. g.

Ὡς δ' ὅτε καπνὸς ἰὼν εἰς οὐρανὸν εὐρὺν ἵ κ η τ α ι
Ἄστεος αἰθομένοιο, θεῶν δέ ἑ μῆνις ἀ ν ῆ κ ε ν,
Πᾶσι δ' ἔ θ η κ ε πόνον, πολλοῖσι δὲ κήδε' ἐ φ ῆ κ ε ν,
Ὡς Ἀχιλεὺς Τρώεσσι πόνον καὶ κήδε' ἔθηκεν. Il. XXI, 522.

Ὁ δ' ἐν κονίῃσι χαμαὶ πέσεν, αἴγειρος ὥς,
Ἥ ῥά τ' ἐν εἰαμενῇ ἕλεος μεγάλοιο π ε φ ύ κ ῃ
Λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ π ε φ ύ α σ ι ν·
Τὴν μέν θ' ἁρματοπηγὸς ἀνὴρ αἴθωνι σιδήρῳ
Ἐ ξ έ τ α μ', ὄφρα ἴτυν κάμψῃ περικαλλέι δίφρῳ·
Ἡ μέν τ' ἀζομένη κ ε ῖ τ α ι ποταμοῖο παρ' ὄχθας·
Τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
Αἴας διογενής. Il. IV, 482.

§ **63.** 1. (*a.*) In Homer, the relatives (like εἰ) often take the Subjunctive *without* ἄν or κέ, the sense being apparently the same as when ἄν is used. (§ 50, 1, N. 2.) E. g.

Ὅττι μάλ' οὐ δηναιός, ὃς ἀθανάτοισι μ ά χ η τ α ι. Il. V, 407.
Ἀνθρώπους ἐφορᾷ, καὶ τίνυται ὅς τις ἁ μ ά ρ τ ῃ. Od. XIII, 214.
Ζεὺς δ' αὐτὸς νέμει ὄλβον Ὀλύμπιος ἀνθρώποισιν,
Ἐσθλοῖς ἠδὲ κακοῖσιν, ὅπως ἐ θ έ λ ῃ σ ι ν, ἑκάστῳ. Od. VI, 188.
Οὐ μήν σοί ποτε ἶσον ἔχω γέρας, ὁππότ' Ἀχαιοὶ
Τρώων ἐ κ π έ ρ σ ω σ' εὐναιόμενον πτολίεθρον. Il. I, 163.
Οὐ μὲν γάρ ποτέ φησι κακὸν πείσεσθαι ὀπίσσω,
Ὄφρ' ἀρετὴν π α ρ έ χ ω σ ι θεοὶ καὶ γούνατ' ὀ ρ ώ ρ ῃ,
so long as the Gods shall supply valor, &c. Od. XVIII, 132.

(*b.*) The same omission of ἄν is not uncommon in the Attic poets; and even in prose a few exceptional cases occur, if we follow the Mss. (§ 50, 1, N. 3). E. g.

Γέροντα δ' ὀρθοῦν φλαῦρον, ὃς νέος π έ σ ῃ. Soph. O. C. 395. Τῶν δὲ πημονῶν μάλιστα λυποῦσ' αἳ φ α ν ῶ σ' αὐθαίρετοι. Id. O. T. 1231. Τοῖσι γὰρ μήτε ἄστεα μήτε τείχεα ᾖ ἐκτισμένα, ... κῶς οὐκ ἂν εἴησαν οὗτοι ἄμαχοι; Hdt. IV, 46. (See § 63, 4, *a.*) Ἐπιχώριον ὂν ἡμῖν οὗ μὲν βραχεῖς ἀ ρ κ ῶ σ ι μὴ πολλοῖς χρῆσθαι, *it being our national habit not to use many words where few suffice.* Thuc. IV, 17. (Yet the sentence continues, πλείοσι δὲ ἐν ᾧ ἂν καιρὸς ᾖ, κ.τ.λ.) See § 66, 4, N.

2. The adverb ἄν is sometimes used with the Optative or Indicative in conditional relative clauses, when the relative

clause is itself an *apodosis*, with a protasis expressed or implied. In Homer κέ with the Optative sometimes occurs where there is no apodosis, as in common protasis. (See § 50, 2, N. 2, *a*, *b*.) E. g.

Ἐξ ὧν ἄν τις εὖ λέγων διαβάλλοι, ἐκ τούτων αὐτοὺς πείσεσθαι (ἔφη), *he said that they would form their opinion upon any slanders which any good speaker might (if he pleased) chance to utter.* THUC. VII, 48. But in Od. II, 54, ὥς κε .... δοίη ᾧ κ' ἐθέλοι, *that he might give her to any one he pleased*, ᾧ κ' ἐθέλοι does not differ from the ordinary ᾧ ἐθέλοι = εἴ τινι ἐθέλοι. In DEM. Phil. I, 41, 3, οἷον ἂν βούλοισθε is merely a conjectural emendation for οἷον ἂν βούλησθε, which is a regular example illustrating § 62. Ὅντιν' ἂν ὑμεῖς εἰς ταύτην τὴν τάξιν κατεστήσατε, οὗτος τῶν ἴσων αἴτιος ἦν ἂν κακῶν ὅσωνπερ καὶ οὗτος, *any one soever whom you might have appointed (if you had chosen) to this post would have been the cause of as great calamities as this man has been.* DEM. F. L. 350, 3. (Without the ἂν after ὅντινα, this would have been a regular example under § 61, 2, ὅντινα κατεστήσατε being equivalent to εἴ τινα ἄλλον κατεστήσατε, *if you had appointed any one else (which you did not do).* With the ἄν, it is itself an apodosis with a suppressed protasis; unless we can suppose that the ἂν was used, like κέ in the Homeric example, without affecting the sense. See § 49, 2, N. 4.)

3. A conditional relative clause, like a common protasis, may depend upon an Infinitive or Participle (with or without ἄν), or upon a final clause. See the last three examples under § 61, 3. (Compare § 53; § 55, 2.)

4. The conditional relative clause may have a form different from that of its apodosis. This happens under the same circumstances as in common protasis. (See § 54.)

(*a*.) An Indicative or Subjunctive in the relative clause may depend upon an Optative with ἂν in the apodosis, either when the expressed apodosis belongs to an implied protasis (§ 54, 1, *a*), or when the Optative with ἂν is considered a *primary* tense, from its resemblance in sense to the Future Indicative (54, 1, *b*). See also § 34, 1, *b*. E. g.

Οὐκοῦν καὶ τὸ ὑγιαίνειν καὶ τὸ νοσεῖν, ὅταν ἀγαθοῦ τινος αἴτια γίγνηται, ἀγαθὰ ἂν εἴη, i. e. *when they prove to be the causes of any good, they would be good things (if we should accept your doctrine).* XEN. Mem. IV, 2. 32. So Mem. II, 2, 3; and PLAT. Rep. II, 379 B. Ἐγὼ δὲ ταύτην μὲν τὴν εἰρήνην, ἕως ἂν εἷς Ἀθηναίων λείπηται, οὐδέποτ' ἂν συμβουλεύσαιμι ποιήσασθαι τῇ πόλει, *I would never advise the city to make this peace, so long as a single Athenian shall be left.* DEM. F. L. 345, 14. (Here ἕως λείποιτο, *so long as one should be left*, would be more regular.) So ARIST. Nub. 1151; SOPH. El. 697.

(*b.*) The Optative (without ἄν) in the relative clause occasionally depends upon a *primary* tense in the apodosis. This may arise from the slight distinction between the Subjunctive and Optative in such sentences (§ 54, 2, *a*); as in Il. XIII, 317, *αἰπύ οἱ ἐσσεῖται νῆας ἐνιπρῆσαι, ὅτε μὴ αὐτός γε Κρονίων ἐμβάλοι αἰθόμενον δαλὸν νήεσσι*, *it will be a hard task for him, unless the son of Kronos should hurl*, &c. (More regularly, *ὅτε κε μὴ ἐμβάλῃ*, *unless he shall hurl*, &c.)

The Optative in the Relative clause sometimes depends on a verb of *necessity*, *obligation*, *propriety*, *possibility*, &c. with an Infinitive, the two forming an expression that is nearly equivalent in sense to an Optative with ἄν, which would be expected in their place (§ 54, 2, *b*). E. g.

Ἀλλ' ὃν πόλις στήσειε, τοῦδε χρὴ κλύειν, *we should obey any one whom the state appoints* (*if the state should appoint any one, we ought to obey him*). SOPH. Ant. 666. (Χρὴ κλύειν is followed by the Optative from its resemblance in sense to δικαίως ἂν κλύοι τις.) Ἀλλὰ τοῦ μὲν αὐτὸν λέγειν ἃ μὴ σαφῶς εἰδείη φείδεσθαι δεῖ, i. e. *we ought to abstain*, &c.; like φείδοιτο ἄν τις. XEN. Cyr. I, 6, 19. Οὓς δὲ ποιήσασθαί τις βούλοιτο συνεργοὺς προθύμους, τούτους ταντάπασιν ἔμοιγε δοκεῖ ἀγαθοῖς θηρατέον εἶναι. Ib. II, 4. 10. (Here θηρατέον εἶναι = θηρᾶν δεῖν.) Ὑπερορᾶν οὐ δυνατὸν ὑμῶν ἀνδρὶ ὃς εἰδείη κυρίους ὄντας ὅ τι βούλεσθε αὐτῷ χρῆσθαι. Id. Hell. VII, 3, 7.

5. The Indicative is generally used in Greek (as in Latin) in *parenthetical* relative clauses, like ὅ τι ποτ' ἐστίν, *whatever it is* (quidquid est), ὅστις ποτ' ἐστίν (or ἔσται), &c. E. g.

Ζεύς, ὅστις ποτ' ἐστίν, εἰ τόδ' αὐτῷ φίλον κεκλημένῳ, τοῦτό νιν προσεννέπω, *Zeus, whoever he may be*, &c. AESCH. Agam. 160. Δουλεύομεν θεοῖς, ὅ τι ποτ' εἰσὶν θεοί. EUR. Orest. 418.

The Subjunctive, however, sometimes occurs; in which case the expression belongs under § 62 or § 61, 3: as in AESCHIN. Tim. § 127, ἀλλ' ὁ προσαψάμενος αὐτῶν καὶ παρατυχών, ὅστις ἂν ᾖ, λόγον παρέχει. So DEM. Phil. I, 47, 24.

Assimilation in Dependent Relative Clauses.

§ **64.** 1. When a conditional relative clause *referring to the future* depends on a Subjunctive or Optative referring to the future, it regularly takes by *assimilation* the same mood with its leading verb. Such a leading verb may be in protasis or apodosis, in another conditional relative clause, in the expression of a wish (§ 82), or in a final clause. E. g.

Ἐάν τινες οἳ ἂν δύνωνται τοῦτο ποιῶσι, καλῶς ἕξει, *if any who shall be able do this, it will be well.* Εἴ τινες οἳ δύναιντο τοῦτο ποιοῖεν, καλῶς ἂν ἔχοι, *if any who should be able should do this, it would be*

well. Εἴθε πάντες οἱ δύναιντο τοῦτο ποιοῖεν, *O that all who may be able would do this.* (Here the principle of assimilation makes οἱ δύναιντο after an Optative preferable to οἱ ἂν δύνωνται, which would express the same idea.) So in Latin: Si absurde canat is qui se haberi *velit* musicum, turpior sit. — Sic injurias fortunae quas ferre *nequeas* defugiendo relinquas.

For examples see § 61, 3 and 4.

2. When a conditional relative clause depends on a secondary tense of the Indicative implying the non-fulfilment of a condition, it regularly takes a secondary tense of the Indicative by *assimilation*. The leading Indicative may be in protasis or apodosis (§ 49, 2), in another conditional relative clause (§ 61, 2), in an expression of a wish (§ 83), or in a final clause (§ 44, 3). E. g.

Εἴ τινες οἱ ἐδύναντο τοῦτο ἔπραξαν, καλῶς ἂν ἔσχεν, *if any who had been able had done this, it would have been well.* Εἴθε πάντες οἱ ἐδύναντο τοῦτο ἔπραξαν, *O that all who had been able had done this.* So in Latin: Nam si solos eos diceres miseros quibus moriendum *esset*, neminem tu quidem eorum qui *viverent* exciperes.

Remark 1. It will be seen that this principle of assimilation accounts for the Indicative and Optative in a conditional relative sentence, which have been already explained by the analogy of the ordinary forms of protasis. (See § 61, 2 and 4.) In fact, wherever this assimilation occurs, the relative clause stands as a protasis to its antecedent clause, although the latter may be itself a protasis to another apodosis. (See § 34.) Occasionally this principle is disregarded, so that a Subjunctive depends on an Optative. (See the examples under § 34, 1, *b*, and § 63, 4, *a*.)

Remark 2. The Indicative in the construction of § 61, 1, referring simply to the present or past, cannot be affected by assimilation, as that would change its time. E. g.

Μήτ' ἐμοὶ παρέστιος γένοιτο, μήτ' ἴσον φρονῶν, ὃς τάδ' ἔρδει (i. e εἴ τις τάδ' ἔρδει). Soph. Ant. 372.

Note 1. The principle of § 64 applies only to *conditional* relative clauses. If the relative refers to a *definite* antecedent, so that its verb denotes a *fact* and not a supposition, the principle of assimilation does not apply, and the Indicative (or any other construction required by the sense, § 59, N. 1) is used. E. g.

Εἰ τῶν πολιτῶν οἷσι νῦν πιστεύομεν, τούτοις ἀπιστήσαιμεν, οἷς δ' οὐ χρώμεθα, τούτοισι χρησαίμεσθα, σωθείημεν ἄν. Arist. Ran. 1446. Εἴθ' ἦσθα δυνατὸς δρᾶν ὅσον πρόθυμος εἶ, *O that thou couldst do as much as thou art eager to do.* Eur. Heracl. 731. (If the Imperfect had been used by assimilation, the meaning would be *as much as thou wert* (or *mightest be*) *eager to do.*)

NOTE 2. Conditional relative clauses depending on a Subjunctive or Optative in a *general* supposition (§ 51, § 62) are generally assimilated to the Subjunctive or Optative; but sometimes they take the Indicative on the principle of § 62, Note 1. E. g.

Οὐδ', ἐπειδὰν ὧν ἂν πρίηται κύριος γένηται, τῷ προδότῃ συμβούλῳ περὶ τῶν λοιπῶν ἔτι χρῆται. DEM. Cor. 241, 15. See PLAT. Rep. VI, 508 C and D; Charm. 164 B. Ὁ δὲ τότε μάλιστα ἔχαιρεν, ὁπότε τάχιστα τυχόντας ὧν δέοιντο ἀποπέμποι. XEN. Ages. IX, 2.

Αἰτία μὲν γάρ ἐστιν, ὅταν τις ψιλῷ χρησάμενος λόγῳ μὴ παράσχηται πίστιν ὧν λέγει, ἔλεγχος δέ, ὅταν ὧν ἂν εἴπῃ τις καὶ τἀληθὲς ὁμοῦ δείξῃ. DEM. Androt. 600, 5. (Here ὧν λέγει and ὧν ἂν εἴπῃ are nearly equivalent.) Ἐκάλει δὲ καὶ ἐτίμα ὁπότε τινὰς ἴδοι τοιοῦτον ποιήσαντας ὃ πάντας ἐβούλετο ποιεῖν. XEN. Cyr. II, 1, 30. (Here βούλοιτο for ἐβούλετο would have corresponded to δέοιντο in the second example quoted.)

REMARK. The conjunction δέ is occasionally used to introduce the clause on which a relative depends. Its force here is the same as in apodosis. (See § 57.) E. g.

Οἵη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν. Il. VI, 146. Ἐπεί τε ὁ πόλεμος κατέστη, ὁ δὲ φαίνεται καὶ ἐν τούτῳ προγνοὺς τὴν δύναμιν, *and when the war broke out, (then) he appears*, &c. THUC. II, 65. Μέχρι μὲν οὖν οἱ τοξόται εἶχον τε τὰ βέλη αὐτοῖς καὶ οἷοί τε ἦσαν χρῆσθαι, οἱ δὲ ἀντεῖχον, *so long as their archers both had their arrows and were able to use them, they held out.* Id. III, 98. Ὥσπερ οἱ ὁπλῖται, οὕτω δὲ καὶ οἱ πελτασταί. XEN. Cyr. VIII, 5, 12. So φαίνονται δέ, THUC. I, 11; and ἐγίγνοντο δέ, AESCHIN. Cor. § 69.

Relative Clauses expressing a Purpose, Result, &c.

§ **65.** 1. The relative is used with the *Future Indicative* to denote a *purpose* or *object*. E. g.

Πρεσβείαν δὲ πέμπειν, ἥτις ταῦτ' ἐρεῖ καὶ παρέσται τοῖς πράγμασιν, *and to send an embassy to say these things, and to be present at the transaction.* DEM. Ol. I, 10, 1. Φημὶ δὴ δεῖν ἡμᾶς πρὸς Θετταλοὺς πρεσβείαν πέμπειν, ἣ τοὺς μὲν διδάξει ταῦτα, τοὺς δὲ παροξυνεῖ. Ib. II, 21, 10. Ἔδοξε τῷ δήμῳ τριάκοντα ἄνδρας ἑλέσθαι, οἳ τοὺς πατρίους νόμους ξυγγράψουσι, καθ' οὓς πολιτεύσουσι. XEN. Hell. II, 3, 2. Οὐ γάρ ἐστι μοι χρήματα, ὁπόθεν ἐκτίσω, *for I have no money to pay the fine with.* PLAT. Apol. 37 C.

The *antecedent* of the relative, in this case, may be either definite or indefinite; but the negative particle is regularly *μή*, as in final clauses (§ 43, N. 2).

REMARK. Ὅπως as a relative is sometimes used in this construction in a way which illustrates its use as a final particle. (See § 45, Rem.) E. g.

Ποίει δὲ οὕτω ὅκως τῶν σῶν ἐνδεήσει μηδέν, *and act so that there shall be nothing wanting on your part*; lit. *act in that way by which*, &c. HDT. VII, 18. Τὸ οὕτως ἐπίστασθαι ἀνθρώπων ἄλλων προστατεύειν ὅπως ἕξουσι πάντα τὰ ἐπιτήδεια, . . . τοῦτο θαυμαστὸν ἐφαίνετο, i. e. *in such a way that they shall have*, &c. XEN. Cyr. I, 6, 7. So Cyr. II, 4, 31.

NOTE. 1. (*a.*) The Future Indicative is the only form regularly used in prose after the relative in this sense. It is retained even after secondary tenses, seldom being changed to the Future Optative, which would here be expected by § 31, 2, and by the analogy of clauses with ὅπως (§ 45). The Future Optative, however, is found in SOPH. O. T. 796, ἔφευγον ἔνθα μήποτ' ὀψοίμην ὀνείδη, — and probably in PLAT. Rep. III, 416 C, φαίη ἄν τις δεῖν καὶ τὰς οἰκήσεις καὶ τὴν ἄλλην οὐσίαν τοιαύτην αὐτοῖς παρασκευάσασθαι, ἥτις μήτε τοὺς φύλακας ὡς ἀρίστους εἶναι παύσοι αὐτούς, κακουργεῖν τε μὴ ἐπαροῖ περὶ τοὺς ἄλλους πολίτας.

(*b.*) When, however, this Future is quoted indirectly after a past tense, or depends upon a clause expressing a *past* purpose (which is equivalent to standing in indirect discourse, § 26, N. 1), it is sometimes changed to the Future Optative, like any other Future Indicative. E. g.

Ἐσκόπει ὅπως ἔσοιτο αὐτῷ ὅστις ζῶντά τε γηροτροφήσοι καὶ τελευτήσαντα θάψοι αὐτόν. ISAE. de. Menecl. Her. § 10. Αἱρεθέντες ἐφ' ᾧ τε ξυγγράψαι νόμους, καθ' οὕστινας πολιτεύσοιντο, *having been chosen with the condition that they should compile the laws by which they were to govern*. XEN. Hell. II, 3, 11. (This is a sort of indirect quotation of the sentence which appears in its *direct* form in Hell. II, 3, 2, the example under § 65, 1.)

NOTE 2. In Homer, the Future Indicative is sometimes used in this sense; as in Od. XIV, 333, ἑπαρτέας, οἳ δή μιν πέμψουσιν. Sometimes the Optative with κέ, as an apodosis, takes the place of the Future; as in Od. IV, 167, ἄλλοι οἵ κεν ἀλάλκοιεν. The more common Epic construction is, however, the Subjunctive (generally with κέ joined to the relative) after primary tenses, and the Optative (Present or Aorist, *never Future*), without κέ, after secondary tenses. E. g.

Ἕλκος δ' ἰητὴρ ἐπιμάσσεται, ἠδ' ἐπιθήσει
φάρμαχ', ἅ κεν παύσῃσι μελαινάων ὀδυνάων. Il. IV, 191.

Ἀλλ' ἄγετε, κλητοὺς ὀτρύνομεν, οἵ κε τάχιστα
Ἔλθωσ' ἐς κλισίην Πηληϊάδεω Ἀχιλῆος. Il. IX, 165.
Ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἥν τιν' ἔοικεν,
Ἥ τε καὶ ἐσσομένοισι μετ' ἀθανάτοισι πέληται. Il. III, 459.
Ἄγγελον ἧκαν, ὃς ἀγγείλειε γυναικί. Od. XV, 458.
Πάπτηνεν δ' ἀνὰ πύργον Ἀχαιῶν, εἴ τιν' ἴδοιτο
Ἡγεμόνων, ὅς τίς οἱ ἀρὴν ἑτάροισιν ἀμύναι. Il. XII, 332.

Remark. It will be noticed that the earlier Greek here agrees with the Latin (in using the Subjunctive and Optative), while the Attic Greek differs from the Latin by using the more vivid Future Indicative.

Note 3. (*a.*) The Attic Greek allows the Subjunctive in such phrases as ἔχει ὅ τι εἴπῃ, *he has something to say;* where the irregularity seems to be caused by the analogy of the common expression οὐκ ἔχει ὅ τι (or τί) εἴπῃ, equivalent to οὐκ οἶδεν ὅ τι εἴπῃ, *he knows not what he shall say,* which contains an indirect question (§ 71). E. g.

Τοιοῦτον ἔθος παρέδοσαν, ὥστε . . . ἑκατέρους ἔχειν ἐφ' οἷς φιλοτιμηθῶσιν, *that both may have things in which they may glory.* Isoc. Pan. p. 49 C. § 44. (Here there is no indirect question, for the meaning is not *that they may know in what they are to glory.* See note added to Felton's Isocrates, p. 135.) Οὐδὲν ἔτι διοίσει αὐτῷ, ἐὰν μόνον ἔχῃ ὅτῳ διαλέγηται, *if only he shall have some one to talk with.* Plat. Symp. 194 D. Τοῖς μέλλουσιν ἕξειν ὅ τι εἰσφέρωσιν. Xen. Oecon. VII, 20. (Compare ἀπορεῖς ὅ τι λέγῃς and εὐπορεῖς ὅ τι λέγῃς in the same sentence, Plat. Ion. 535 B.)

(*b.*) The Present or Aorist Optative very rarely occurs in Attic Greek after a past tense, but more frequently after another Optative. E. g.

Ἄνδρα οὐδέν' ἔντοπον (ὁρῶν), οὐχ ὅστις ἀρκέσειεν, οὐδ' ὅστις νόσου κάμνοντι συλλάβοιτο, i. e. *when I saw no one there to assist me,* &c. Soph. Phil. 281. Γόνιμον δὲ ποιητὴν ἂν οὐχ εὕροις ἔτι ζητῶν ἄν, ὅστις ῥῆμα γενναῖον λάκοι, i. e. *a poet to speak a noble word.* Arist. Ran. 96. (Yet in vs. 98 we have the regular ὅστις φθέγξεται, depending on the same οὐκ ἂν εὕροις.) So in Plat. Rep. III, 398 B, ὃς μιμοῖτο καὶ λέγοι, depending on χρῴμεθα ἄν. Τῇ ἡμετέρᾳ πόλει οὐδὲν ἂν ἐνδείξαιτο τοσοῦτον οὐδὲ ποιήσειεν, ὑφ' οὗ πεισθέντες τινὰς Ἑλλήνων ἐκείνῳ προεῖσθε, i. e. *nothing so great, that you would be persuaded by it to sacrifice any of the Greeks to him.* Dem. Phil. II, 67, 20.

Note 4. Ὡς as a relative, in the sense of *by which* (with an antecedent like *anything* understood), is sometimes followed by an Optative with ἄν in apodosis, expressing a purpose or object. E. g.

Ὡς μὲν ἂν εἴποιτε δικαίους λόγους καὶ λέγοντος ἄλλου συνείητε, ἄμεινον Φιλίππου παρεσκεύασθε, ὡς δὲ κωλύσαιτ' ἂν ἐκεῖνον πρατ-

τειν ταῦτα ἐφ' ὧν ἐστι νῦν, παντελῶς ἀργῶς ἔχετε, i. e. *as to means by which you could make just speeches, &c., you are better prepared than Philip; but as to anything by which you could prevent him from doing what he is now about, you are wholly inactive.* DEM. Phil. II, 66, 15. So at the end of the same oration, ὡς δ' ἂν ἐξετασθείη μάλιστ' ἀκριβῶς, μὴ γένοιτο, i. e. *may nothing come upon us by which the truth of what I say would be thoroughly tested.*

NOTE 5. The relative with any tense of the Indicative, or even with the Optative and ἄν, can be used to denote a *result*, where ὥστε might have been expected. (§ 65, 3). This occurs chiefly after negatives, or interrogatives implying a negative. E. g.

Τίς οὕτως εὐήθης ἐστὶν ὑμῶν, ὅστις ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἥξοντα, ἂν ἀμελήσωμεν; i. e. *who of you is so simple as not to know,* &c.? DEM. Ol. I, 13, 16. (Here ὥστε ἀγνοεῖν might have been used.) Τίς οὕτω πόρρω τῶν πολιτικῶν ἦν πραγμάτων, ὅστις οὐκ ἐγγὺς ἠναγκάσθη γενέσθαι τῶν συμφορῶν; ISOC. Pan. p. 64 B. § 113. Τίς οὕτως ῥᾴθυμός ἐστιν, ὅστις οὐ μετασχεῖν βουλήσεται ταύτης τῆς στρατείας; Ib. p. 79 D. § 185. Οὐδεὶς ἂν γένοιτο οὕτως ἀδαμάντινος, ὃς ἂν μείνειεν ἐν τῇ δικαιοσύνῃ, *no one would ever become so adamantine that he would remain firm in justice.* PLAT. Rep. II, 360 B.

2. Ἐφ' ᾧ or ἐφ' ᾧτε, *on condition that,* which is commonly followed by the Infinitive (§ 99), sometimes takes the Future Indicative. E. g.

Ἐπὶ τούτῳ δὲ ὑπεξίσταμαι τῆς ἀρχῆς, ἐφ' ᾧτε ὑπ' οὐδενὸς ὑμέων ἄρξομαι, *I withdraw upon this condition, that I shall be ruled,* &c. HDT. III, 83. Τούτοισι δ' ὦν πίσυνος ἐὼν κατήγαγε, ἐπ' ᾧτε οἱ ἀπόγονοι αὐτοῦ ἱροφάνται τῶν θεῶν ἔσονται. HDT. VII, 153. Καὶ τὴν Βοιωτίαν ἐξέλιπον Ἀθηναῖοι πᾶσαν, σπονδὰς ποιησάμενοι ἐφ' ᾧ τοὺς ἄνδρας κομιοῦνται. THUC. I, 113. Ξυνέβησαν ἐφ' ᾧτε ἐξίασιν ἐκ Πελοποννήσου ὑπόσπονδοι καὶ μηδέποτε ἐπιβήσονται αὐτῆς. Id. I, 103.

It will be noticed here (as in Note 1) that the Future Indicative generally remains unchanged even after a secondary tense.

3. Ὥστε (sometimes ὡς), *so that, so as,* is usually followed by the Infinitive. (See § 98.) But when the action of the verb expressing the *result* after ὥστε is viewed chiefly as an *independent fact,* and not *merely* as a result, the Indicative can be used.

The Infinitive is sometimes used even here, when the Indic-

ative would seem more natural; and it often makes quite as little difference which of the two is used, as it does in English whether we say *some are so strange as not to be ashamed* (οὕτως ἄτοποι ὥστε οὐκ αἰσχύνεσθαι, DEM. F. L. 439, 29), or *some are so strange that they are not ashamed* (ὥστε οὐκ αἰσχύνονται). Here, although both expressions have the same general meaning, the former expresses the result *merely* as a result, while the latter expresses it *also* (and more distinctly) as an *independent fact.* E. g.

Οὕτως ἀγνωμόνως ἔχετε, ὥστε ἐλπίζετε αὐτὰ χρηστὰ γενήσεσθαι, κ.τ.λ. *are you so senseless that you expect*, &c. DEM. Ol. II, 25, 19. (Here ὥστε ἐλπίζειν, *so senseless as to expect*, would merely make the *fact* of their expecting less prominent.) Οὕτως ἡμῖν δοκεῖ παντὸς ἄξια εἶναι, ὥστε πάντες τὸ καταλιπεῖν αὐτὰ μάλιστα φεύγομεν, *so that we all especially avoid*, &c. XEN. Mem. II, 2, 3. Οὐχ ἧκεν· ὥσθ' οἱ Ἕλληνες ἐφρόντιζον. Id. An. II, 3, 25. Εἰς τοῦτ' ἀπληστίας ἦλθον, ὥστ' οὐκ ἐξήρκεσεν αὐτοῖς ἔχειν τὴν κατὰ γῆν ἀρχήν, ἀλλὰ καὶ τὴν κατὰ θάλατταν δύναμιν οὕτως ἐπεθύμησαν λαβεῖν, ὥστε τοὺς συμμάχους τοὺς ἡμετέρους ἀφίστασαν. ISOC. Panath. p. 254 A. § 103. So after ὡς, § 98, 2, N. 1: Οὕτω δή τι κλεινὴ ἐγένετο, ὡς καὶ πάντες οἱ Ἕλληνες Ῥοδώπιος τοὔνομα ἐξέμαθον, i. e. *so that all the Greeks came to know well the name of Rhodopis.* HDT. II, 135.

NOTE. As ὥστε in this construction has no effect whatever upon the mood of the verb, it may be followed by any construction that would be allowed in an independent sentence. (See § 59, N. 1.) It may thus take an Optative or Indicative in apodosis with ἄν, or even an Imperative. E. g.

Ὥστ' οὐκ ἂν αὐτὸν γνωρίσαιμ' ἂν εἰσιδών. EUR. Or. 379. Παθὼν μὲν ἀντέδρων, ὥστ', εἰ φρονῶν ἔπρασσον, οὐδ' ἂν ὧδ' ἐγιγνόμην κακός. SOPH. O. C. 271. Θνητὸς δ' Ὀρέστης· ὥστε μὴ λίαν στένε. Id. El. 1172. So with οὐ μή and the Subjunctive (89, 1); οὕτως ἐπιτεθύμηκα ἀκοῦσαι, ὥστε . . . οὐ μή σου ἀπολειφθῶ. PLAT Phaedr. 227 D.

4. The relative has sometimes a *causal* signification, being equivalent to ὅτι, *because*, and a personal pronoun or demonstrative word. The verb is in the Indicative, as in ordinary causal sentences (§ 81, 1). E. g.

Θαυμαστὸν ποιεῖς, ὃς ἡμῖν οὐδὲν δίδως, *you do a strange thing in giving us nothing* (like ὅτι σὺ οὐδὲν δίδως). XEN. Mem. II, 7, 13. Δόξας ἀμαθὴς εἶναι, ὃς . . . ἐκέλευε, *having seemed to be unlearned, because he commanded*, &c. HDT. I, 33. Τὴν μητέρα ἐμακάριζον, οἵων τέκνων ἐκύρησε (like ὅτι τοίων). Id. I, 31. Εὐδαίμων ἐφαίνετο, ὡς ἀδεῶς καὶ γενναίως ἐτελεύτα, i. e. *because he died so fearlessly and nobly* (ὡς being equivalent to ὅτι οὕτως). PLAT. Phaed. 58 E.

Ταλαίπωρος εἶ, ᾧ μήτε θεοὶ πατρῷοί εἰσι μήθ' ἱερά, i. e. *since you have no ancestral Gods*, &c. PLAT. Euthyd. 302 B. (See Remark.) *Πῶς ἂν ὀρθῶς ἐμοῦ καταγιγνώσκοιτε, ᾧ τὸ παράπαν πρὸς τουτονὶ μηδὲν συμβόλαιόν ἐστιν;* i. e. *since I have no contract at all*, &c. DEM. Apat. 903, 22. So ARIST. Ran. 1459.

REMARK. The ordinary negative particle of a causal relative sentence is *οὐ*, as in the first example above. (See § 81.) But if a *conditional* force is combined with the causal, *μή* can be used. Thus in the last examples above, in which *μή* is used, *ᾧ μὴ θεοί εἰσιν* (besides its causal force) implies *if, as it appears, you are without ancestral Gods;* and *ᾧ μηδέν ἐστιν, if, as it appears, I have no contract.* The same combination of a causal and a conditional force is seen in the Latin *siquidem.*

Temporal Particles signifying Until and Before that.

A. Ἕως, Ἔστε, Ἄχρι, Μέχρι, Εἰσόκε, Ὄφρα, *Until.*

§ **66.** 1. When *ἕως, ἔστε, ἄχρι, μέχρι,* and *ὄφρα*, *until*, refer to a *definite* point of *past* time, at which the action of the verb actually took place, they take the Indicative. E. g.

Νῆχον πάλιν, ἕως ἐπῆλθον εἰς ποταμόν, I swam on again, until I came to a river. Od. VII, 280. *Πίνει, ἕως ἐθέρμηνʼ αὐτὸν ἀμφιβᾶσα φλὸξ οἴνου.* EUR. Alc. 758. *Ξυνεῖρον ἀπιόντες, ἔστε ἐπὶ ταῖς σκηναῖς ἐγένοντο.* XEN. Cyr. VII, 5, 6. (So An. III, 4, 49.) *Καὶ ταῦτα ἐποίουν μέχρι σκότος ἐγένετο.* Id. An. IV, 2, 4. (So III, 4, 8.) *Ὡς μὲν Θρήικας ἄνδρας ἐπῴχετο Τυδέος υἱός, ὄφρα δυώδεκʼ ἔπεφνεν.* Il. X, 488. *Ἠρχʼ ἴμεν, ὄφρʼ ἀφίκοντο κατὰ στρατόν, ᾗ μιν ἀνώγει.* Il. XIII, 329. *Ἤιεν, ὄφρα μέγα σπέος ἵκετο.* Od. V, 57.

NOTE 1. *Ἄχρι οὗ* and *μέχρι οὗ* are used in the same sense as *ἄχρι* and *μέχρι*. E. g.

Τῶν δὲ ταῦτα πραξάντων ἄχρι οὗ ὅδε ὁ λόγος ἐγράφετο Τισίφονος πρεσβύτατος ὢν τῶν ἀδελφῶν τὴν ἀρχὴν εἶχε. XEN. Hell. VI, 4, 37. *Τοὺς Ἕλληνας ἀπελύσατο δουλείας, ὥστʼ ἐλευθέρους εἶναι μέχρι οὗ πάλιν αὐτοὶ αὑτοὺς κατεδουλώσαντο.* PLAT. Menex. 245 A.

NOTE 2. Herodotus uses *ἐς ὅ* or *ἐς οὗ*, *until*, like *ἕως*, with the Indicative. E. g.

Ἀπεδείκνυσαν παῖδα πατρὸς ἕκαστον ἐόντα, ἐς ὃ ἀπέδεξαν ἁπάσας αὐτάς. HDT. II, 143. *Ἐς οὗ Λίχης ἀνεῦρε.* I, 67.

2. When these particles refer to the *future*, they are

joined with ἄν or κέ and take the Subjunctive, if the leading verb is primary. (See § 61, 3.) But if such clauses depend upon an Optative in protasis or apodosis, or in a *wish*, they usually take the Optative (without ἄν) by assimilation. (See § 61, 4.) E. g.

Μαχήσομαι αὖθι μένων, εἷως κε τέλος πολέμοιο κιχείω, *until I shall come to an end of the war.* Il. III, 291. Ἕως δ' ἂν οὖν πρὸς τοῦ παρόντος ἐκμάθῃς, ἔχ' ἐλπίδα. SOPH. O. T. 834. Ἐπίσχες, ἔστ' ἂν καὶ τὰ λοιπὰ προσμάθῃς, *wait until you shall learn,* &c. AESCH. Prom. 697. Μέχρι δ' ἂν ἐγὼ ἥκω, αἱ σπονδαὶ μενόντων. XEN. An. II, 3, 24. Ἀλλὰ μέν', ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω, *but wait, until I shall bring,* &c. Il. VI, 258. So ὄφρ' ἂν τίσωσιν, Il. I, 509.

Καὶ τὸ μὲν ἂν ἐξαλείφοιεν, τὸ δὲ πάλιν ἐγγράφοιεν, ἕως ὅ τι μάλιστα ἀνθρώπεια ἤθη θεοφιλῆ ποιήσειαν, *until they should make,* &c. PLAT. Rep. VI, 501 C. Εἰ δὲ πάνυ σπουδάζοι φαγεῖν, εἴποιμ' ἂν ὅτι παρὰ ταῖς γυναιξίν ἐστιν, ἕως παρατείναιμι τοῦτον, i. e. *I would tell him this, until I put him to torture.* XEN. Cyr. I, 3, 11.

NOTE 1. It will be seen by the examples, that the clause after ἕως and other particles signifying *until* sometimes implies a future *purpose* or *object,* the attainment of which is desired. When such a sentence, implying a *purpose* or *object* which would have been originally expressed by a Subjunctive, depends upon a past tense, it generally takes the Optative (§ 31, 1); but the Subjunctive also may be used, in order to retain the mood in which the purpose would have been originally conceived (as in final clauses, § 44, 2). For the general principle, see § 77. E. g.

Σπονδὰς ἐποιήσαντο, ἕως ἀπαγγελθείη τὰ λεχθέντα εἰς Λακεδαίμονα, *they made a truce,* (*to continue*) *until what had been said should be announced at Sparta.* XEN. Hell. III, 2, 20. (Here ἕως ἂν ἀπαγγελθῇ might have been used; as in THUC. I, 90, ἐκέλευεν (τοὺς πρέσβεις) ἐπισχεῖν, ἕως ἂν τὸ τεῖχος ἱκανὸν αἴρωσιν.) See § 77, 1, *d.*

NOTE 2. Homer uses εἰς ὅ κε (or εἰσόκε), *until,* with the Subjunctive, as Herodotus uses ἐς ὅ with the Indicative (§ 66, 1, N. 2); as μίμνετε, εἰς ὅ κεν ἄστυ μέγα Πριάμοιο ἕλωμεν, Il. II. 332. Εἰς ὅ κε may take the Optative, retaining κέ; as in Il. XV, 70.

NOTE 3. Ἄν is sometimes omitted after ἕως, &c. (including πρίν, § 67, 1) when they take the Subjunctive, as in common protasis and in relative sentences (§ 50, 1, N. 3; § 63, 1); after μέχρι and πρίν this occurs even in Attic prose. Thus ἔστ' ἐγὼ μόλω, SOPH. Aj. 1183; μέχρι πλοῦς γένηται, THUC. I, 137: see THUC. IV, 16; AESCHIN. Cor. § 60.

3. When the clause introduced by ἕως, &c., *until,* refers to a result which was *not attained* in past time in consequence of the non-fulfilment of a condition, it takes a secondary tense of the Indicative. (See § 63, 2.) E. g.

Ἡδέως ἂν τούτῳ ἔτι διελεγόμην, ἕως αὐτῷ τὴν τοῦ Ἀμφίονος ἀπέδωκα ῥῆσιν ἀντὶ τῆς τοῦ Ζήθου, *I should gladly have continued to talk with him, until I had given him*, &c. PLAT. Gorg. 506 B. Οὐκ ἂν ἐπαυόμην, ἕως ἀπεπειράθην τῆς σοφίας ταυτησί. Id. Crat. 396 C Ἐπισχὼν ἄν, ἕως οἱ πλεῖστοι τῶν εἰωθότων γνώμην ἀπεφήναντο, ... ἡσυχίαν ἂν ἦγον, i. e. *I should have waited until most of the regular speakers had declared their opinion*, &c. DEM. Phil. I, § 1. (For ἄν here, see § 42, 3.)

The leading verb must be an Indicative implying the non-fulfilment of a condition.

4. When the clause introduced by ἕως, &c., *until*, depends upon a verb denoting a *customary action* or a *general truth*, and refers indefinitely to *any one* of a series of occasions, it takes ἄν and the Subjunctive after primary tenses, and the simple Optative after secondary tenses. (See § 62.) E. g.

Ἃ δ' ἂν ἀσύντακτα ᾖ, ἀνάγκη ταῦτα ἀεὶ πράγματα παρέχειν, ἕως ἂν χώραν λάβῃ, *they must always make trouble, until they are put in order*. XEN. Cyr. IV, 5, 37. Ὁπότε ὥρα εἴη ἀρίστου, ἀνέμενεν αὐτοὺς ἔστε ἐμφάγοιέν τι, ὡς μὴ βουλιμιῷεν. Ib. VIII, 1, 44. Περιεμένομεν οὖν ἑκάστοτε, ἕως ἀνοιχθείη τὸ δεσμωτήριον, *we waited every day, until the prison was opened*. PLAT. Phaed. 59 D. (This may mean *until the prison should be opened;* § 66, 2, N 1.)

NOTE. Ἄν is sometimes omitted after ἕως, &c. and πρίν, when they take the Subjunctive in this sense, as well as in the other construction (§ 66, 2, N. 3); as ἐν τῷ φρονεῖν γὰρ μηδὲν ἥδιστος βίος, ἕως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθῃς, SOPH. Aj. 555. So ὄφρα τελέσσῃ, Il. I, 82; and ἐς οὗ ἀποθάνωσι, HDT. III, 31.

REMARK. When ἕως and ὄφρα mean *so long as*, they are relatives, and are included under §§ 58–64. Ὄφρα in all its senses is confined to Epic and Lyric poetry. (See § 43, N. 1.)

B. Πρίν, *Until, Before that.*

§ **67.** Πρίν, *before, before that, until*, besides taking the Indicative, Subjunctive, and Optative, on the same principles with ἕως, &c. (§ 66), may also take the Infinitive (§ 106). The question of choice between the Infinitive and the finite moods generally depends on the nature of the leading clause.

Πρίν regularly takes the Subjunctive and Optative (when they are allowed) only if the leading clause is *negative* or

interrogative with a negative implied; very seldom if that is affirmative. It takes the Indicative after both negative and affirmative clauses, but chiefly after *negatives*.

In Homer the Infinitive is the mood regularly used with πρίν, after both affirmative and negative clauses; in Attic Greek it is regularly used after *affirmatives*, and seldom after negatives.

1. The Indicative, Subjunctive, and Optative after πρίν follow the rules already given for ἕως, &c. (§ 66). E. g.

(Indic. § 66, 1.) Οὐκ ἦν ἀλέξημ' οὐδὲν, ἀλλὰ φαρμάκων χρείᾳ κατεσκέλλοντο, πρίν γ' ἐγώ σφισιν ἔδειξα κράσεις ἠπίων ἀκεσμάτων, *until I showed them*, &c. AESCH. Prom. 481. Πάλιν τοῦτο τέμνων οὐκ ἐπανῆκε, πρὶν .... ἐλοιδόρησε μάλ' ἐν δίκῃ. PLAT. Phaedr. 266 A. Οὐκ ἠξίωσαν νεώτερόν τι ποιεῖν ἐς αὐτὸν, πρίν γε δὴ αὐτοῖς ἀνὴρ Ἀργίλιος μηνυτὴς γίγνεται, *until he becomes*, &c. (Histor. Pres.) THUC. I, 132. Πολλὰ ἔπαθεν, πρίν γέ οἱ χρυσάμπυκα κούρα χαλινὸν Παλλὰς ἤνεγκεν. PIND. Ol. XIII, 92. Ἀνωλόλυξε πρὶν ὁρᾷ. EUR. Med. 1173.

(Subj. and Opt. § 66, 2.) Οὔ κώ σε ἐγὼ λέγω (εὐδαίμονα), πρὶν ἂν τελευτήσαντα καλῶς τὸν αἰῶνα πύθωμαι. HDT. I, 32. Οὐδὲ λήξει, πρὶν ἂν ἢ κορέσῃ κέαρ, ἢ .... ἕλῃ τις ἀρχάν. AESCH. Prom. 165. Οὐ χρή με ἐνθένδε ἀπελθεῖν, πρὶν ἂν δῶ δίκην. XEN. AN. V, 7, 5. Ἀλλ' οὔποτ' ἔγωγ' ἄν, πρὶν ἴδοιμ' ὀρθὸν ἔπος, μεμφομένων ἂν καταφαίην. SOPH. O. T. 505. So THEOGN. 126, πρὶν πειρηθείης. So πρὶν ἐξελκύσειεν, depending on a protasis (εἰ μὴ ἀνείη), PLAT. Rep. VII, 515 E. Ὄλοιο μήπω, πρὶν μάθοιμ' εἰ καὶ πάλιν γνώμην μετοίσεις. SOPH. Phil. 961. (Πρίν after Opt. in *wish*.) Ἀπηγόρευε μηδένα βάλλειν, πρὶν Κῦρος ἐμπλησθείη θηρῶν, *until Cyrus should be satisfied*. XEN. Cyr. I, 4, 14. (§ 66, 2, N. 1.)

(Indic. § 66, 3.) Ἐχρῆν οὖν τοὺς ἄλλους μὴ πρότερον περὶ τῶν ὁμολογουμένων συμβουλεύειν, πρὶν περὶ τῶν ἀμφισβητουμένων ἡμᾶς ἐδίδαξαν, *they ought not to have given advice*, &c., *until they had instructed us*, &c. ISOC. Paneg. p. 44 C. § 19.

(Subj. and Opt. § 66, 4.) Ὁρῶσι τοὺς πρεσβυτέρους οὐ πρόσθεν ἀπιόντας γαστρὸς ἕνεκα, πρὶν ἂν ἀφῶσιν οἱ ἄρχοντες. XEN. Cyr. I, 2, 8. Οὐ γὰρ πρότερον κατήγορος παρὰ τοῖς ἀκούουσιν ἰσχύει, πρὶν ἂν ὁ φεύγων ἀδυνατήσῃ τὰς προειρημένας αἰτίας ἀπολύσασθαι. AESCHIN. F. L. § 2. Οὐδαμόθεν ἀφίεσαν, πρὶν παραθεῖεν αὐτοῖς ἄριστον, *before they had placed before them*. XEN. An. IV, 5, 30.

(Subj. without ἄν. § 66, 2, N. 3.) Μὴ στέναζε, πρὶν μάθῃς. SOPH. Phil. 917. So Od. X, 175; HDT. I, 136; PLAT. Phaed. 62 C.

2. For πρίν with the Infinitive, see § 106.

NOTE 1. In Homer, πρίν is not found with the Indicative, πρίν γ' ὅτε taking its place; a few cases occur of the Subjunctive (without ἄν) and the Optative; but the most common Homeric construction, in sentences of all kinds, is that with the Infinitive (§ 106). E. g.

Ἥμεθ' ἀτυζόμεναι, σανίδες δ' ἔχον εὖ ἀραρυῖαι, πρίν γ' ὅτε δή με σὸς υἱὸς ἀπὸ μεγάροιο κάλεσσεν, i. e. *before the time when*, &c. Od. XXIII, 43. So Il. IX, 588; XII, 437. Ὦ φίλοι, οὐ γάρ πω καταδυσόμεθ' ἀχνύμενοί περ εἰς Ἀΐδαο δόμους, πρὶν μόρσιμον ἦμαρ ἐπέλθῃ. Od. X, 175. Οὐκ ἔθελεν φεύγειν πρὶν πειρήσαιτ' Ἀχιλῆος. Il. XXI, 580. Πρίν γ' ὅτ' ἄν with the Subjunctive is found in Od. II, 374, and IV, 477

NOTE 2. Πρίν with the Infinitive after *negative* sentences is most common in Homer (Note 1), rare in the Attic poets, and again more frequent in Attic prose. (See Krüger, Vol. II, p. 258.) For examples see § 106.

Examples of the Subjunctive or Optative with πρίν after *affirmative* sentences are very rare. One occurs in Isoc. Paneg. p. 44 A, § 16; ὅστις οὖν οἴεται τοὺς ἄλλους κοινῇ τι πράξειν ἀγαθόν, πρὶν ἂν τοὺς προεστῶτας αὐτῶν διαλλάξῃ, λίαν ἁπλῶς ἔχει.

NOTE 3. Πρίν ἤ, πρότερον ἤ (*priusquam*), and πρόσθεν ἤ may be used in the same constructions as πρίν. Πρὶν ἤ is especially common in Herodotus. E. g.

Οὐ γὰρ δὴ πρότερον ἀπανέστη, πρὶν ἤ σφεας ὑποχειρίους ἐποιήσατο. HDT. VI, 45. So THUC. VI, 61. Ἀδικέει ἀναπειθόμενος πρὶν ἢ ἀτρεκέως ἐκμάθῃ. HDT. VII, 10. Εὔχετο μηδεμίαν οἱ συντυχίην τοιαύτην γενέσθαι, ἥ μιν παύσει καταστρέψασθαι τὴν Εὐρώπην, πρότερον ἢ ἐπὶ τέρμασι τοῖσι ἐκείνης γένηται. Id. VII, 54. Πρότερον ἤ with Indic., PLAT. Phaedr. 232 E. Πρόσθεν ἢ σὺ ἐφαίνου, τοῦτ' ἐκηρύχθη. SOPH. O. T. 736. Ἀπεκρίνατο ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὅπλα παραδοίησαν, *that they would die before they would give up their arms.* XEN. An. II, 1, 10. (See § 66, 2.)

For examples of the Infinitive after all these expressions, see § 106. Even ὕστερον ἤ is found with the Infinitive.

NOTE 4. Πρίν or πρὶν ἤ is very often preceded by πρότερον, πρόσθεν, πάρος, or another πρίν (used as an adverb), in the leading clause. E. g.

Οὐ πρότερον πρὸς ἡμᾶς τὸν πόλεμον ἐξέφηναν, πρὶν ἐνόμισαν, κ.τ.λ. XEN. An. III, 1, 16. Οὐ τοίνυν ἀποκρινοῦμαι πρότερον, πρὶν ἂν πύθωμαι. PLAT. Euthyd. 295 C. Καὶ οὐ πρόσθεν ἔστησαν, πρὶν ἢ πρὸς τοῖς πεζοῖς τῶν Ἀσσυρίων ἐγένοντο. XEN. Cyr. I, 4, 23.

For examples with the Infinitive, see § 106.

NOTE 5. When πρίν appears to be followed by a primary tense of the Indicative, it is an adverb qualifying the verb. E. g.

Τὴν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν, i. e. *sooner shall old age come upon her.* Il. I, 29.

SECTION IV.

Indirect Discourse, including Indirect Quotations and Questions.

§ 68. 1. The words or thoughts of any person may be quoted either *directly* or *indirectly*.

A direct quotation is one which gives the exact words of the original speaker or writer.

An indirect quotation is one in which the words of the original speaker conform to the construction of the sentence in which they are quoted. Thus the expression ταῦτα βούλομαι may be quoted either *directly*, as λέγει τις "ταῦτα βούλομαι," or *indirectly*, as λέγει τις ὅτι ταῦτα βούλεται or λέγει τις ταῦτα βούλεσθαι, *some one says that he wishes for these.*

2. Indirect quotations may be introduced by ὅτι or ὡς (negatively ὅτι οὐ, ὡς οὐ) or by the Infinitive, as in the example given above; sometimes also by the Participle (§ 73, 2).

3. Indirect *questions* follow the same rules as indirect quotations, in regard to their moods and tenses. (For examples see § 70.)

Note. The term *indirect discourse* must be understood to apply to all clauses which express *indirectly* the words or thoughts of any person (those of the speaker himself as well as those of another), after verbs which imply *thought* or the *expression of thought* (*verba sentiendi et declarandi*), and even after such expressions as δῆλόν ἐστιν, σαφές ἐστιν, &c.

The term may be further applied to any *single* dependent clause in any sentence, which indirectly expresses the thought of any other person than the speaker (or past thoughts of the speaker himself), even when the preceding clauses are not in indirect discourse. (See § 77.)

General Principles of Indirect Discourse.

REMARK. The following are the general principles of indirect discourse, the application of which to particular cases is shown in §§ 70 – 77.

§ **69.** 1. In indirect quotations after ὅτι or ὡς and in indirect questions, after *primary* tenses, each verb retains both the mood and the tense of the direct discourse, no change being made except (when necessary) in the *person* of the verb.

After *secondary* tenses, each primary tense of the Indicative and each Subjunctive of the direct discourse may be either changed to the *same tense* of the Optative or retained in its original *mood* and *tense*. The Imperfect and Pluperfect, having no tenses in the Optative, are regularly retained in the Indicative. (See, however, § 70, Note 1, *b*.) The Aorist Indicative remains unchanged when it belongs to a *dependent* clause of the direct discourse (§ 74, 2); but it may be changed to the Optative, like the primary tenses, when it belongs to the leading clause (§ 70, 2). The Indicative with ἄν belongs under § 69, 2.

2. All secondary tenses of the Indicative implying non-fulfilment of a condition (§ 49, 2), and all Optatives (with or without ἄν), are retained without change in either mood or tense, after both primary and secondary tenses.

3. When, however, the verb on which the quotation depends is followed by the Infinitive or Participle, the leading verb of the quotation is changed to the *corresponding tense* of the Infinitive or Participle, after both primary and secondary tenses (ἄν being retained when there is one), and the dependent verbs follow the preceding rules. (See § 73.)

4. The adverb ἄν is never joined with a verb in indirect discourse, unless it stood also in the direct form: on the other hand, ἄν is never omitted with a *verb* in indirect discourse, if it was used in the direct form. When ἄν is joined to a relative word or particle before a Subjunctive in the direct discourse, it is regularly dropped when the Subjunctive is changed to the Optative in indirect discourse. (See, however, § 74, 1, N. 2.)

5. The indirect discourse regularly retains the same negative particle which would be used in the direct form. But the Infinitive and Participle occasionally take μή in indirect quotation, where οὐ would be used in direct discourse. See examples under § 73.

Simple Sentences in Indirect Quotations after ὅτι or ὡς and in Indirect Questions.

§ **70.** When the direct discourse is a *simple* sentence, the verb of which stands in any tense of the Indicative (without ἄν), the principle of § 69, 1, gives the following rules for indirect quotations after ὅτι or ὡς and for indirect questions:—

1. After *primary* tenses the verb stands in the *Indicative*, in the tense used in the direct discourse. E. g.

Λέγει ὅτι γράφει, *he says that he is writing;* λέγει ὅτι ἔγραφεν, *he says that he was writing;* λέγει ὅτι γέγραφεν, *he says that he has written;* λέγει ὅτι ἐγεγράφει, *he says that he had written;* λέγει ὅτι ἔγραψεν, *he says that he wrote;* λέγει ὅτι γράψει, *he says that he shall write.*

Λέγει γὰρ ὡς οὐδέν ἐστιν ἀδικώτερον φήμης. AESCHIN. Timarch. § 125. Οὐ γὰρ ἂν τοῦτό γ᾽ εἴποις, ὡς ἔλαθεν. Id. F. L. § 151 (160). Εὖ δ᾽ ἴστε, ὅτι πλεῖστον διαφέρει φήμη καὶ συκοφαντία. Ib. § 145 (153). Ἀλλ᾽ ἐννοεῖν χρὴ τοῦτο μὲν, γυναῖχ᾽ ὅτι ἔφυμεν. SOPH. Ant. 61. Καὶ ταῦθ᾽ ὡς ἀληθῆ λέγω, καὶ ὅτι οὔτε ἐδόθη ἡ ψῆφος ἐν

ἄπασι πλείους τ' ἐγένοντο τῶν ψηφισαμένων, μάρτυρας ὑμῖν παρέξομαι, *I will bring witnesses to show that*, &c. DEM. Eubul. 1303, 2.

Ἐρωτᾷ τί βούλονται, *he asks what they want*; ἐρωτᾷ τί ποιήσουσιν, *he asks what they will do.* Ἐρωτῶντες εἰ λῃσταί εἰσιν, *asking whether they are pirates.* THUC. I, 5. Εὐβοεὺς· ὧν δ' ἔβλαστεν, οὐκ ἔχω λέγειν. SOPH. Trach. 401. Εἰ ξυμπονήσεις καὶ ξυνεργάσει σκόπει. Id. Ant. 41. So EUR. Alc. 784

REMARK. It is to be noticed that indirect *questions* after *primary* tenses take the Indicative in Greek, and not the Subjunctive as in Latin. Thus, nescio quis sit, *I know not who he is*, in Greek is simply ἀγνοῶ τίς ἐστιν. This does not apply to indirect questions which would require the Subjunctive in the *direct* form (§ 71).

2. After *secondary* tenses the verb may be either changed to the Optative or retained in the Indicative. The Optative is the more common form. In both Indicative and Optative, the *tense* used in the direct discourse must be retained. E. g.

Ἔλεξεν ὅτι γράφοι (or ὅτι γράφει), *he said that he was writing*; i. e. *he said* γράφω. Ἔλεξεν ὅτι γεγραφὼς εἴη (or ὅτι γέγραφεν), *he said that he had written*; i. e. *he said* γέγραφα. Ἔλεξεν ὅτι γράψοι (or ὅτι γράψει), *he said that he should write*; i. e. *he said* γράψω. Ἔλεξεν ὅτι γράψειεν (or ὅτι ἔγραψεν), *he said that he had written*; i. e. *he said* ἔγραψα.

(Optative.) Ἐνέπλησε φρονήματος τοὺς Ἀρκάδας, λέγων ὡς μόνοις μὲν αὐτοῖς πατρὶς Πελοπόννησος εἴη, πλεῖστον δὲ τῶν Ἑλληνικῶν φῦλον τὸ Ἀρκαδικὸν εἴη, καὶ σώματα ἐγκρατέστατα ἔχοι. XEN. Hell. VII, 1, 23. (He said μόνοις μὲν ὑμῖν .... ἐστί, πλεῖστον δὲ .... ἐστι, καὶ σώματα .... ἔχει: these Indicatives might have been used in the place of εἴη, εἴη, and ἔχοι.) Ἔλεγε δὲ ὁ Πελοπίδας ὅτι Ἀργεῖοι καὶ Ἀρκάδες μάχῃ ἡττημένοι εἶεν ὑπὸ Λακεδαιμονίων. Ib. VII, 1, 35. (He said ἥττηνται, which might have been retained.) So HDT. I, 83. Ὑπειπὼν τἄλλα ὅτι αὐτὸς τἀκεῖ πράξοι, ᾤχετο, *having hinted that he would himself attend to the affairs there.* THUC. I, 90. (He said τἀκεῖ πράξω, and πράξει might have been used for πράξοι. Cf. ἀποκρινάμενοι ὅτι πέμψουσιν, from the same chapter, quoted below.) For the Future Optative in general, see § 26. Ὁ δὲ εἶπεν ὅτι ἔσοιντο. XEN. Cyr. VII, 2, 19. (He said ἔσονται.) Ἔλεξαν ὅτι πέμψειε σφᾶς ὁ Ἰνδῶν βασιλεύς, κελεύων ἐρωτᾶν ἐξ ὅτου ὁ πόλεμος εἴη, *they said that the king of the Indians had sent them, commanding them to ask on what account there was war.* Ib. II, 4, 7. (They said ἔπεμψεν ἡμᾶς, and the question to be asked was ἐκ τίνος ἐστὶν ὁ πόλεμος;) Ἔλεγον ὅτι οὐπώποθ' οὗτος ὁ ποταμὸς διαβατὸς γένοιτο πεζῇ εἰ μὴ τότε, *they said that this river had never been* (ἐγένετο) *fordable except then.* Id. An. I, 4, 18. Περικλῆς προηγόρευε τοῖς Ἀθηναίοις, ὅτ

Ἀρχίδαμος μὲν οἱ ξένος εἴη, οὐ μέντοι ἐπὶ κακῷ γε τῆς πόλεως γένοιτο, *he announced that A. was his friend, but that he had not been made his friend to the injury of the state.* THUC. II, 13. (He said ξένος μοί ἐστιν, οὐ μέντοι . . . ἐγένετο.) So HDT. I, 25. Ἔγνωσαν ὅτι κενὸς ὁ φόβος εἴη. XEN. An. II, 2, 21. Προϊδόντες ὅτι ἔσοιτο ὁ πόλεμος, ἐβούλοντο τὴν Πλάταιαν προκαταλαβεῖν. THUC. II. 2. Ἐπειρώμην αὐτῷ δεικνύναι, ὅτι οἴοιτο μὲν εἶναι σοφὸς, εἴη δ' οὔ. PLAT. Apol. 21 C.

(Indicative.) Ἔλεγον ὅτι ἐλπίζουσιν σὲ καὶ τὴν πόλιν ἕξειν μοι χάριν, *they said that they hoped,* &c. ISOC. Phil. p. 87 A. § 23. (They said ἐλπίζομεν, which might have been changed to ἐλπίζοιεν.) Ἧκε δ' ἀγγέλλων τις ὡς τοὺς πρυτάνεις ὡς Ἐλάτεια κατείληπται, *some one had come with the report that Elatea had been taken.* DEM. Cor. 284, 21. (Here the Perf. Opt. might have been used.) Δεινοὺς λόγους ἐτόλμα περὶ ἐμοῦ λέγειν, ὡς ἐγὼ τὸ πρᾶγμ' εἰμὶ τοῦτο δεδρακώς. Id. Mid. 548, 17. Αἰτιασάμενος γάρ με ἃ καὶ λέγειν ἂν ὀκνήσειέ τις, τὸν πατέρα ὡς ἀπέκτονα ἐγὼ τὸν ἐμαυτοῦ, κ.τ.λ. Id. Andr. 593, 14. Φανερῶς εἶπεν ὅτι ἡ μὲν πόλις σφῶν τετείχισται ἤδη, *he said that their city had already been fortified.* THUC. I, 91. Ἀποκρινάμενοι ὅτι πέμψουσιν πρέσβεις, εὐθὺς ἀπήλλαξαν. Id. I, 90. (Cf. ὅτι πράξοι, quoted above from the same chapter.) Ἤιδεσαν ὅτι τοὺς ἀπενεγκόντας οἰκέτας ἐξαιτήσομεν. DEM. Onet. I, 870, 11. (Ἐξαιτήσοιμεν might have been used.) Ἐτόλμα λέγειν ὡς ὑπὲρ ὑμῶν ἐχθροὺς ἐφ' ἑαυτὸν εἵλκυσε καὶ νῦν ἐν τοῖς ἐσχάτοις ἐστὶ κινδύνοις. Id. Andr. 611, 10.

(Indirect Questions.) Ἠρώτησεν αὐτὸν τί ποιοίη (or τί ποιεῖ), *he asked him what he was doing*; i. e. *he asked* τί ποιεῖς; Ἠρώτησεν αὐτὸν τί πεποιηκὼς εἴη (or τί πεποίηκεν), *he asked him what he had done;* i. e. *he asked* τί πεποίηκας; Ἠρώτησεν αὐτὸν τί ποιήσοι (or τί ποιήσει), *he asked him what he should do;* i. e. *he asked* τί ποιήσεις; Ἠρώτησεν αὐτὸν τί ποιήσειεν (or τί ἐποίησεν), *he asked him what he had done;* i. e. *he asked* τί ἐποίησας;

Ἤρετο, εἴ τις ἐμοῦ εἴη σοφώτερος, *he asked whether any one was wiser than I.* PLAT. Apol. 21 A. (The direct question was ἔστι τις σοφώτερος;) Ὅ τι δὲ ποιήσοι οὐ διεσήμηνε, *but he did not indicate what he would do.* XEN. An. II, 1, 23. (The direct question was τί ποιήσω;) Ἐπειρώτα, τίνα δεύτερον μετ' ἐκεῖνον ἴδοι, *he asked whom he had seen who came next to him.* HDT. I, 31. (The direct question was τίνα εἶδες;) Εἴρετο κόθεν λάβοι τὸν παῖδα, *he asked whence he had received the boy.* Id. I, 116. Ἠρώτων αὐτὸν εἰ ἀναπλεύσειεν, *I asked him whether he had set sail.* DEM. Polycl. 1223, 20. (The direct question was ἀνέπλευσας;)

Ἠπόρουν τί ποτε λέγει, *I was uncertain what he meant.* PLAT. Apol. 21 B. (Here λέγοι might have been used.) Ἐβουλεύονθ' οὗτοι τίν' αὐτοῦ καταλείψουσιν, *they were considering the question, whom they should leave here.* DEM. F. L. 378, 23. Ἐρωτώντων τινῶν διὰ τί ἀπέθανεν, παραγγέλλειν ἐκέλευεν, κ.τ.λ. XEN. Hell. II, 1, 4.

REMARK 1. After secondary tenses the Indicative and

Optative are equally classic; the Optative being used when the writer wishes to incorporate the quotation *entirely* into his own sentence, and the Indicative, when he wishes to quote it in the original words as far as the construction of his own sentence allows. The Indicative here, like the Subjunctive in final and object clauses after secondary tenses (§ 44, 2), is merely a more vivid form of expression than the Optative We even find both moods in the same sentence, sometimes when one verb is to be especially emphasized, and sometimes when there is no apparent reason for the change. E. g.

Οὗτοι ἔλεγον ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἴη, καὶ λέγοι, κ.τ.λ. XEN. An. II, 1, 3. (Here *τέθνηκεν* contains the most important part of the message.) *Ἐκ δὲ τούτου ἐπυνθάνετο ἤδη αὐτῶν καὶ ὁπόσην ὁδὸν διήλασαν, καὶ εἰ οἰκοῖτο ἡ χώρα.* Id. Cyr. IV, 4, 4. *Ἐτόλμα λέγειν, ὡς χρέα τε πάμπολλα ἐκτέτικεν ὑπὲρ ἐμοῦ καὶ ὡς πολλὰ τῶν ἐμῶν λάβοιεν.* DEM. Aph. I, 828, 26. (See Rem. 2.) *Ὅμοιοι ἦσαν θαυμάζειν ὅποι ποτὲ τρέψονται οἱ Ἕλληνες καὶ τί ἐν νῷ ἔχοιεν.* XEN. An. III, 5, 13.

REMARK 2. The Perfect and Future were less familiar forms than the other tenses of the Optative; so that they were frequently retained in the Indicative after secondary tenses, even when the Present or the Aorist was changed to the Optative. (See the last two examples under Rem. 1.) In indirect *questions* the Aorist Indicative was generally retained, for a reason explained in § 21, 2, N. 1. Some writers, like Thucydides, preferred the moods and tenses of the direct form, in all indirect discourse. (See § 44, 2, Rem.)

NOTE 1. (*a*.) An Imperfect or Pluperfect of the direct discourse is regularly retained in the Indicative, after both primary and secondary tenses, for want of an Imperfect or Pluperfect Optative. E. g.

Ἧκεν ἄγγελος λέγων ὅτι τριήρεις ἤκουε περιπλεούσας, he came saying that he had heard, &c.; i. e. *he said ἤκουον.* XEN. An. I, 2, 21. *Ἀκούσας δὲ Ξενοφῶν ἔλεγεν ὅτι ὀρθῶς ᾐτιῷντο καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροίη, he said that they had accused him rightly, and that the fact itself bore witness to them;* i. e. *he said ὀρθῶς ᾐτιᾶσθε καὶ τὸ ἔργον ὑμῖν μαρτυρεῖ.* Ib. III, 3, 12. *Εἶχε γὰρ λέγειν. καὶ ὅτι μόνοι τῶν Ἑλλήνων βασιλεῖ συνεμάχοντο ἐν Πλαταιαῖς, καὶ ὅτι ὕστερον οὐδέποτε στρατεύσαιντο ἐπὶ βασιλέα (he said μόνοι συνεμαχόμεθα, . . . καὶ . . . οὐδέποτε ἐστρατευσάμεθα).* XEN. Hell. VII, 1, 34. *Τούτων ἕκαστον ἠρόμην, Ὀνήτορα μὲν καὶ Τιμοκράτην, εἴ τινες εἶεν μάρτυρες ὧν ἐναντίον τὴν προῖκ' ἀπέδοσαν, αὐτὸν δ' Ἄφοβον, εἴ τινες παρῆσαν ὅτ' ἀπελάμβανεν, I asked each of these men,—*

Onetor and Timocrates, whether there were any witnesses before whom they had paid the dowry; and Aphobus, whether there had been any present when he received it. Dem. Onet. I, 860, 10. (The two questions were εἰσὶ μάρτυρές τινες; and παρῆσάν τινες;)

(*b.*) In a few cases the Present Optative is used after secondary tenses to represent the Imperfect Indicative. The Present may thus supply the want of an *Imperfect* Optative, as the Present Infinitive and Participle supply the want of Imperfects (§ 15, 3 and § 16, 2). This can be done only when the context makes it perfectly clear that the Optative represents an *Imperfect*, and not a Present. E. g.

Τὸν Τιμαγόραν ἀπέκτειναν, κατηγοροῦντος τοῦ Λέοντος ὡς οὔτε συσκηνοῦν ἐθέλοι ἑαυτῷ, μετά τε Πελοπίδου πάντα βουλεύοιτο. Xen. Hell. VII, 1, 38. (The words of Leon were οὔτε συσκηνοῦν ἤθελέ μοι, μετά τε Πελ. πάντα ἐβουλεύετο.) Τὰ πεπραγμένα διηγοῦντο, ὅτι αὐτοὶ μὲν ἐπὶ τοῖς πολεμίοις πλέοιεν, τὴν δὲ ἀναίρεσιν τῶν ναυαγῶν προστάξαιεν ἀνδράσιν ἱκανοῖς. Ib. I, 7, 5. (The direct discourse was αὐτοὶ μὲν ἐπλέομεν, τὴν δὲ ἀναίρεσιν προσετάξαμεν.) Καί μοι πάντες ἀπεκρίναντο καθ᾽ ἕκαστον, ὅτι οὐδεὶς μάρτυς παρείη, κομίζοιτο δὲ λαμβάνων καθ᾽ ὁποσονοῦν δέοιτο Ἄφοβος παρ᾽ αὐτῶν, *they replied, that no witness had been present, and that Aphobus had received the money from them, taking it in such sums as he happened to want.* Dem. Onet. I, 869, 12. (The direct discourse was οὐδεὶς μάρτυς παρῆν, ἐκομίζετο δὲ λαμβάνων καθ᾽ ὁποσονοῦν δέοιτο. Παρείη contains the answer to the question εἴ τινες παρῆσαν in the preceding sentence, which is quoted as the last example under *a*. The Imperfect in the question prevents the Optatives used in the reply from being ambiguous.) So Plat. Rep. IV, 439 E.

Note 2. In indirect discourse after secondary tenses, each tense of the Indicative or Optative is to be translated by *its own* past tense, to suit the English idiom. Thus εἶπεν ὅτι γράφοι (or γράφει) is *he said that he was writing;* εἶπεν ὅτι γεγραφὼς εἴη (or γέγραφεν) is *he said that he had written.*

In a few cases the Greek uses the same idiom as the English, and allows the Imperfect or Pluperfect to stand irregularly with ὅτι or ὡς after a secondary tense, where regularly the Present or Perfect (Optative or Indicative) would be required. In such cases the context must make it clear that the tense represented is not an Imperfect or Pluperfect (Note 1, *a*). E. g.

Ἐν πολλῇ ἀπορίᾳ ἦσαν οἱ Ἕλληνες, ἐννοούμενοι μὲν ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν, κύκλῳ δὲ αὐτοῖς . . . πόλεις πολέμιαι ἦσαν

ἀγορὰν δὲ οὐδεὶς ἔτι παρέξειν ἔμελλεν, ἀπεῖχον δὲ τῆς Ἑλλάδος οὐ μεῖον ἢ μύρια στάδια, ... προὐδεδώκεσαν δὲ αὐτοὺς καὶ οἱ βάρβαροι, μόνοι δὲ καταλελειμμένοι ἦσαν οὐδὲ ἱππέα οὐδένα σύμμαχον ἔχοντες. XEN. An. III, 1, 2. (In all these cases the direct discourse would be in the Present or Perfect Indicative.) Λέγεται δ' αὐτὸν γνῶναι ἐφ' ᾧ ἐχώρει, *it is said that he knew for what he was coming.* THUC. I, 134. (Here χωροίη or χωρεῖ would be the regular form.) Διὰ τὸν χθιζινὸν ἄνθρωπον, ὅς ἡμᾶς διεδύετ', ἐξαπατῶν καὶ λέγων ὡς φιλαθήναιος ἦν καὶ τὰν Σάμῳ πρῶτος κατείποι, i. e. *saying* φιλαθήναιός εἰμι καὶ τὰν Σάμῳ πρῶτος κατεῖπον. ARIST. Vesp. 283. (Here εἰμί is changed to ἦν, and not to εἴη: κατεῖπον could have been changed only to κατείποι.)

In these examples the principle usually observed in indirect discourse, — that the tenses employed in the quotation denote *relative* not *absolute* time (§ 9), — is given up, and the Imperfect and Pluperfect denote *absolute* time, as in causal sentences (§ 81, 1). See § 81, 2, Rem.

NOTE 3. (*a*.) An indirect quotation, with its verb in the Optative after ὅτι or ὡς, is sometimes followed by an *independent* sentence with an Optative, which continues the quotation as if it were itself dependent on the ὅτι or ὡς. Such sentences are generally introduced by γάρ. E. g.

Ἤκουον δ' ἔγωγέ τινων ὡς οὐδὲ τοὺς λιμένας καὶ τὰς ἀγορὰς ἔτι δώσοιεν αὐτῷ καρποῦσθαι· τὰ γὰρ κοινὰ τὰ Θετταλῶν ἀπὸ τούτων δέοι διοικεῖν, *for (as they said) they must administer*, &c. DEM. Ol. I, 15, 22. Ἀπεκρίναντο αὐτῷ ὅτι ἀδύνατα σφίσιν εἴη ποιεῖν ἃ προκαλεῖται ἄνευ Ἀθηναίων· παῖδες γὰρ σφῶν καὶ γυναῖκες παρ' ἐκείνοις εἴησαν. THUC. II, 72. Ἔλεγον ὅτι παντὸς ἄξια λέγοι Σεύθης· χειμὼν γὰρ εἴη, κ.τ.λ. XEN. An. VII, 3, 13.

(*b*.) Such independent sentences with the Optative are sometimes found even when no Optative precedes, in which case the context always contains some allusion to another's thought or expression. E. g.

Ὑπέσχετο τὸν ἄνδρ' Ἀχαιοῖς τόνδε δηλώσειν ἄγων· οἴοιτο μὲν μάλισθ' ἑκούσιον λαβών, εἰ μὴ θέλοι δ', ἄκοντα, i. e. *he thought* (*as he said*), &c. SOPH. Phil. 617. Ἀλλὰ γὰρ οὐδέν τι μᾶλλον ἦν ἀθάνατον, ἀλλὰ καὶ αὐτὸ τὸ εἰς ἀνθρώπου σῶμα ἐλθεῖν ἀρχὴ ἦν αὐτῇ ὀλέθρου, ὥσπερ νόσος· καὶ ταλαιπωρουμένη τε δὴ τοῦτον τὸν βίον ζῴη, καὶ τελευτῶσά γε ἐν τῷ καλουμένῳ θανάτῳ ἀπολλύοιτο, *and* (*according to the theory*) *it lives in misery, &c., and finally perishes in what is called death.* PLAT. Phaed. 95 D. (Plato is here merely stating the views of others. For the Imperfects in the first sentence, see § 11, Note 6.)

§ 71. When a question in the direct form would be expressed by an *interrogative Subjunctive* (§ 88), indirect

questions after primary tenses retain the Subjunctive; after secondary tenses the Subjunctive may be either changed to the same tense of the Optative or retained in its original form. E. g.

Πρὸς ἀμφότερα ἀπορῶ, ταύτην θ' ὅπως ἐκδῶ καὶ τἄλλ' ὁπόθεν διοικῶ, *I am at a loss on both questions, how I shall give her a dowry* (πῶς ταύτην ἐκδῶ;), *and whence I shall pay other expenses* (πόθεν τἄλλα διοικῶ;). DEM. Aph. I, 834, 18. Βουλεύομαι ὅπως σε ἀποδρῶ, *I am trying to think how I shall escape you* (πῶς σε ἀποδρῶ;). XEN. Cyr. I, 4, 13. Οὐκ ἔχω τί λέγω, *I know not what I shall say*. DEM. Phil. III, 124, 24. So in Latin, *non habeo quid dicam*. In AESCH. Prom. 470, οὐκ ἔχω σόφισμ' ὅτῳ . . . ἀπαλλαγῶ may be explained on this principle as interrogative; or by § 65, 1, N. 3, as a relative clause. Οὐ γὰρ δὴ δι' ἀπειρίαν γε οὐ φήσεις ἔχειν ὅ τι εἴπῃς, *for it is not surely through inexperience that you will declare that you know not what to say* (i. e. τί εἴπω;). DEM. F. L. 378, 4. So ὅ τι δῶ and οἷς δῶ. XEN. An. I, 7, 7. Τὰ δὲ ἐκπώματα οὐκ οἶδ' εἰ Χρυσάντα τούτῳ δῶ, *I do not know whether I shall give them*, &c. Id. Cyr. VIII, 4, 16.

Ἐν δέ οἱ ἦτορ . . . . μερμήριξεν, ἢ ὅ γε . . . τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρείδην ἐναρίζοι, ἠὲ χόλον παύσειεν, ἐρητύσειέ τε θυμόν. Il. I, 191. (The direct questions were τοὺς μὲν ἀναστήσω, Ἀτρείδην δ' ἐναρίζω;—ἠὲ παύσω, ἐρητύσω τε;) Κλήρους πάλλον, ὑππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος, i. e. *they shook the lots, to decide which should first throw his spear*, the question being πότερος πρόσθεν ἀφῇ; Il. III, 317. Ἐπήροντο, εἰ παραδοῖεν Κορινθίοις τὴν πόλιν, *they asked whether they should give up their city*, the question being παραδῶμεν τὴν πόλιν; THUC. I, 25. Ἐβουλεύοντο εἰ τὰ σκευοφόρα ἐνταῦθα ἄγοιντο ἢ ἀπίοιεν ἐπὶ τὸ στρατόπεδον. XEN. An. I, 10, 17. (So An. I, 10, 5.) Ἠπόρει ὅ τι χρήσαιτο τῷ πράγματι, *he was at a loss how to act in the matter*, i. e. τί χρήσωμαι; Id. Hell. VII, 4, 39. Οὐ γὰρ εἴχομεν . . . . ὅπως δρῶντες καλῶς πράξαιμεν, *for we could not see how we should fare well, if we did it*. SOPH. Ant. 272.

Ἀπορέοντος δὲ βασιλέος ὅ τι χρήσηται τῷ παρεόντι πρήγματι, Ἐπιάλτης ἦλθέ οἱ ἐς λόγους. HDT. VII, 213. Ἠπόρησε μὲν ὁποτέρωσε διακινδυνεύσῃ χωρήσας. THUC. I, 63. Οἱ Πλαταιῆς ἐβουλεύοντο εἴτε κατακαύσωσιν ὥσπερ ἔχουσιν, εἴτε τι ἄλλο χρήσωνται, *whether they should burn them as they were, or deal with them in some other way*. Id. II, 4. Ἀπορήσαντες ὅπῃ καθορμίσωνται, ἐς Πρώτην τὴν νῆσον ἔπλευσαν. Id. IV, 13.

REMARK 1. The context must decide whether the Optative in indirect questions represents a Subjunctive (§ 71) or an Indicative (§ 70, 2). The distinction is especially important when the Aorist Optative is used (§ 21, 2, N. 1). See also § 74, 2, N. 1.

REMARK 2. When the leading verb is in the Optative with ἄν,

the Optative may be used in indirect questions of this class. See examples in § 34, 3.

NOTE 1. The particle commonly used in the sense of *whether* in indirect questions is εἰ, which can introduce a Subjunctive, as well as an Indicative or Optative. (See XEN. Cyr. VIII, 4, 16, quoted above.) Ἐάν cannot mean *whether;* and when this introduces a clause resembling an indirect question, the expression is really a protasis, with an apodosis suppressed or implied (§ 53, N. 2). E. g.

Εἰ δέ σοι μὴ δοκεῖ, σκέψαι ἐὰν τόδε σοι μᾶλλον ἀρέσκῃ· φημὶ γὰρ ἐγὼ τὸ νόμιμον δίκαιον εἶναι. XEN. Mem. IV, 4, 12. (The meaning here is, *but if that does not please you, examine, in case this shall suit you better* (*that then you may adopt it*); and not, *look to see whether this suits you better*. If ἐὰν ἀρέσκῃ is an indirect question, it can represent no form of *direct* question which includes the ἄν. Even ἀρέσκῃ alone could not be explained as an interrogative Subjunctive, by § 88.) Ἐὰν ἀρέσκῃ in the passage just quoted is similar to ἐὰν ἐνδειξώμεθα in PLAT. Rep. V, 455 B: Βούλει οὖν δεώμεθα τοῦ τὰ τοιαῦτα ἀντιλέγοντος ἀκολουθῆσαι ἡμῖν, ἐάν πως ἡμεῖς ἐκείνῳ ἐνδειξώμεθα, ὅτι οὐδέν ἐστιν ἐπιτήδευμα ἴδιον; *shall we then ask the one who makes such objections to follow us, in case we can in any way show him that*, &c.? See XEN. An. II, 1, 8; and ARIST. Nub. 535. (Such sentences belong under § 53, N. 2. See also § 77, 1, *c*.)

NOTE 2. Εἴ κε with the Subjunctive in Homer sometimes forms an indirect question, representing the Epic Subjunctive with κέ in the direct question. (See § 87, Note.) E. g.

Μένετε ὄφρα ἴδητ' αἴ κ' ὔμμιν ὑπέρσχῃ χεῖρα Κρονίων; *are you waiting that you may see whether the son of Kronos will hold his hand to protect you?* Il. IV, 249. (The direct question would be ὑπέρσχῃ κε χεῖρα;) Here the κέ always belongs to the verb, so that this Epic construction is no authority for the supposed Attic use of ἐάν and the Subjunctive in the same sense. See Note 1.

§ 72. When the verb of the direct discourse stands with ἄν in the Indicative or Optative (forming an apodosis), the same mood and tense are retained in indirect quotations with ὅτι and ὡς and in indirect questions, after both primary and secondary tenses. (See § 69, 2.) E. g.

Λέγει ὅτι τοῦτο ἂν ἐγένετο, *he says that this would have happened:* ἔλεγεν ὅτι τοῦτο ἂν ἐγένετο, *he said that this would have happened.* Λέγει (or ἔλεγεν) ὅτι οὗτος δικαίως ἂν θάνοι, *he says* (or *said*) *that this man would justly be put to death.*

(Θεμιστοκλῆς) ἀπεκρίνατο, ὅτι οὔτ' ἂν αὐτὸς Σερίφιος ὢν ὀνομαστὸς ἐγένετο οὔτ' ἐκεῖνος Ἀθηναῖος, *he replied that he should not have*

become famous himself if he had been a Seriphian, nor would the other if he had been an Athenian. Plat. Rep. I, 330 A. Ἐννοεῖτε, ὅτι ἧττον ἂν στάσις εἴη ἑνὸς ἄρχοντος ἢ πολλῶν. Xen. An. VI, 1, 29. Ἀπεκρίνατο, ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὅπλα παραδοίησαν. Ib. II, 1, 10. (The direct discourse was πρόσθεν ἂν ἀποθάνοιμεν.) Παρελθών τις δειξάτω, ὡς οἱ Θετταλοὶ νῦν οὐκ ἂν ἐλεύθεροι γένοιντο ἄσμενοι Dem. Ol. II, 20, 18. Οὐδ' εἰδέναι φησὶ τί ἂν τοιῶν ὑμῖν χαρίσαιτο. Id. F. L. 356, 13. Οὐκ ἔχω τίς ἂν γενοίμαν. Aesch. Prom. 905. So 907. Ἠρώτων εἰ δοῖεν ἂν τούτοις τὰ πιστά. Xen. An. IV, 8, 7.

Note. The same rule applies when a secondary tense of the Indicative in apodosis with ἂν omitted (§ 49, 2, N. 2) is quoted. E. g.

(Ἔλεγεν) ὅτι . . . . κρεῖττον ἦν αὐτῷ τότε ἀποθανεῖν, *he said that it were better for him to die at once.* Lys. X, p. 117, § 25. (The direct discourse was κρεῖττον ἦν μοι.)

§ **73.** 1. When the Infinitive is used in the indirect quotation of a simple sentence, which had its verb in the Indicative (with or without ἄν) or the Optative (with ἄν), the verb is changed in the quotation to the *same tense* of the Infinitive, after both primary and secondary tenses. If ἄν was used in the direct discourse, it must be retained with the Infinitive.

The Present and Perfect Infinitive here represent the Imperfect and Pluperfect (as well as the Present and Perfect) Indicative. (§ 15, 3; § 18, 3, Rem.) E. g.

Φησὶ γράφειν, *he says that he is writing;* ἔφη γράφειν, *he said that he was writing;* φήσει γράφειν, *he will say that he is (then) writing.* (The direct discourse is here γράφω.) Φησὶ (ἔφη) γράφειν ἄν, εἰ ἐδύνατο, *he says* (or *said*) *that he should now be writing, if he were able.* (He says ἔγραφον ἄν.) Φησὶ (ἔφη) γράφειν ἄν, εἰ δύναιτο, *he says* (or *said*) *that he should write, if he should (ever) be able.* (He says γράφοιμι ἄν.)

Φησὶ γράψαι, *he says that he wrote;* ἔφη γράψαι, *he said that he had written;* φήσει γράψαι, *he will say that he wrote.* (He says ἔγραψα. See § 23, 2.) Φησὶ (ἔφη) γράψαι ἄν, εἰ ἐδυνήθη, *he says* (or *said*) *that he should have written, if he had been able.* (He says ἔγραψα ἄν.) Φησὶ (ἔφη) γράψαι ἄν, εἰ δυνηθείη, *he says* (or *said*) *that he should write, if he should (ever) be able.* (He says γράψαιμι ἄν.)

Φησὶ (φήσει) γεγραφέναι, *he says* (or *will say*) *that he has written;* ἔφη γεγραφέναι, *he said that he had written.* (He says γέγραφα.) For the Perfect with ἄν, see below.

Φησὶ (φήσει) γράψειν, *he says* (or *will say*) *that he will write;* ἔφη γράψειν, *he said that he would write.* (He says γράψω.)

(Present.) Ἀρρωστεῖν προφασίζεται, *he pretends that he is sick.* Ἐξώμοσεν ἀρρωστεῖν τουτονί, *he took his oath that this man was sick.* DEM. F. L. 379, 15 and 17. Οὐκ ἔφη αὐτὸς ἀλλ' ἐκεῖνον στρατηγεῖν, *he said that not he himself, but Nicias, was general;* i. e. *he said,* οὐκ ἐγὼ αὐτὸς ἀλλ' ἐκεῖνος στρατηγεῖ. THUC. IV, 28. Τίνας ποτ' εὐχὰς ὑπολαμβάνετ' εὔχεσθαι τὸν Φίλιππον ὅτ' ἔσπενδεν; *what prayers do you suppose Philip made,* &c.? DEM. F. L. 381, 10. (Εὔχεσθαι here represents ηὔχετο: for other examples of the Imperfect, see § 15, 3.) Οἶμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ἔχειν, *for I think it would not be a thankless labor;* i. e. οὐκ ἂν ἔχοι. XEN. An. II, 3, 18. Οἴεσθε γὰρ τὸν πατέρα .... οὐκ ἂν φυλάττειν καὶ τὴν τιμὴν λαμβάνειν τῶν πωλουμένων ξύλων, *do you think that he would not have taken care and have received the pay,* &c.? i. e. οὐκ ἂν ἐφύλαττεν καὶ ἐλάμβανεν; DEM. Timoth. 1194, 20. (See § 41, 1.)

(Aorist.) Κατασχεῖν φησι τούτους, *he says that he detained them.* Τοὺς δ' αἰχμαλώτους οὐδ' ἐνθυμηθῆναί φησι λύσασθαι, *but he says that he did not even think of ransoming the prisoners.* DEM. F. L. 353, 14 and 18. (He says κατέσχον, and οὐδ' ἐνεθυμήθην.) Ὁ Κῦρος λέγεται γενέσθαι Καμβύσεω, *Cyrus is said to have been the son of Cambyses.* XEN. Cyr. I, 2, 1. Τοὺς Ἀθηναίους ἤλπιζεν ἴσως ἂν ἐπεξελθεῖν καὶ τὴν γῆν οὐκ ἂν περιιδεῖν τμηθῆναι, *he hoped that the Athenians would perhaps march out, and not allow their land to be laid waste;* i. e. ἴσως ἂν ἐπεξέλθοιεν καὶ οὐκ ἂν περιίδοιεν. THUC. II, 20. Ἀπῆεσαν νομίσαντες μὴ ἂν ἔτι ἱκανοὶ γενέσθαι κωλῦσαι τὸν τειχισμόν. Id. VI, 102. (Here οὐκ ἂν γενοίμεθα would be the direct form. (See § 69, 5.) So I, 139. Οὐκ ἂν ἡγεῖσθ' αὐτὸν κἂν ἐπιδραμεῖν, *do you not believe that (in that case) he would have run thither?* i. e. οὐκ ἂν ἐπέδραμεν; DEM. Aph. I, 831, 12. (See § 41, 3.)

(Perfect.) Φησὶν αὐτὸς αἴτιος γεγενῆσθαι, he says, αἴτιος γεγένημαι. DEM. F. L. 352, 26. Εἴκαζον ἢ διώκοντα οἴχεσθαι ἢ καταληψόμενόν τι προεληλακέναι. XEN. An. I, 10, 16. (Their thought was ἢ διώκων οἴχεται, ἢ ... προελήλακεν. See § 10, N. 4.) Ἔφη χρήμαθ' ἑαυτῷ τοὺς Θηβαίους ἐπικεκηρυχέναι, *he said that the Thebans had offered a reward for him.* DEM. F. L. 347, 26. For examples of the Perfect Infinitive with ἄν, representing the Pluperfect Indicative and the Perfect Optative, see § 41, 2.

(Future.) Ἐπαγγέλλεται τὰ δίκαια ποιήσειν, *he promises to do what is right.* DEM. F. L. 356, 10. So Il. I, 161. Ἔφη ἐντὸς ἡμερῶν εἴκοσιν ἢ ἄξειν Λακεδαιμονίους ζῶντας ἢ αὐτοῦ ἀποκτενεῖν, *he said that within twenty days he would either bring them alive or kill them where they were.* THUC. IV, 28. (Cleon said ἢ ἄξω ... ἢ ἀποκτενῶ.) Ταῦτα (φησὶ) πεπράξεσθαι δυοῖν ἢ τριῶν ἡμερῶν, *he says that this will have been accomplished within two or three days.* DEM. F. L. 364, 18. (See § 29, Note 6.) For the rare Future Infinitive with ἄν, see § 41, 4.

REMARK. For the meaning of each tense of the Infinitive in indirect discourse, see § 15, 2; § 18, 3; § 23, 2; and § 27. It will

be seen that these tenses (especially the Aorist) in this use differ essentially from the same tenses in other constructions; it is therefore important to ascertain in each case to which class the Infinitive belongs. This must be decided by the context; but in general it may be stated that an Infinitive stands in indirect discourse, when it depends upon a verb implying *thought* or the *expression of thought*, and when *also* the thought, as originally conceived, would have been expressed by some tense of the *Indicative* (with or without ἄν) or of the *Optative* (with ἄν), which can be transferred without change of tense to the Infinitive. (See § 15, 2, N. 1, which applies only to the Infinitive *without* ἄν.) Thus λέγω αὐτὸν ἐλθεῖν means *I say that he came;* but βούλεται ἐλθεῖν means *he wishes to come*, where ἐλθεῖν is merely an ordinary Infinitive, belonging under § 23, 1. In the former case ἐλθεῖν represents ἦλθεν, but in the latter case it represents no form of the Aorist Indicative or Optative, and is therefore not in indirect discourse. So with the Infinitive after all verbs of *commanding*, *advising*, *wishing*, and others enumerated in § 92, 1.

2. When the Participle with the sense of the Infinitive (§ 113) is used in the indirect quotation of a simple sentence, it follows the rules already given for the Infinitive (§ 73, 1), in regard to its tense and the use of ἄν. E. g.

Ἀγγέλλει τούτους ἐρχομένους, *he announces that they are coming;* ἤγγειλε τούτους ἐρχομένους, *he announced that they were coming.* (The announcement is οὗτοι ἔρχονται.) Ἀγγέλλει τούτους ἐλθόντας, *he announces that they came;* ἤγγειλε τούτους ἐλθόντας, *he announced that they had come.* (The announcement is ἦλθον.) Ἀγγέλλει τούτους ἐληλυθότας, *he announces that they are come;* ἤγγειλε τούτους ἐληλυθότας, *he announced that they were come.* (The announcement is ἐληλύθασιν.) Ἀγγέλλει (ἤγγειλε) τοῦτο γενησόμενον, *he announces (or announced) that this is (or was) about to happen.* (He announces τοῦτο γενήσεται.)

Τοῖς τε γὰρ ἐπιχειρήμασιν ἑώρων οὐ κατορθοῦντες καὶ τοὺς στρατιώτας ἀχθομένους τῇ μονῇ, *they saw that they were not succeeding, and that the soldiers were distressed;* i. e. *they saw*, οὐ κατορθοῦμεν καὶ οἱ στρατιῶται ἄχθονται. THUC. VII, 47. Ἐμμένομεν οἷς ὡμολογήσαμεν δικαίοις οὖσιν; *do we abide by what we acknowledged to be just* (i. e. δίκαιά ἐστιν)? PLAT. Crit. 50 A. Πάνθ' ἕνεκα ἑαυτοῦ ποιῶν ἐξελήλεγκται, *he has been proved to be doing everything for his own interest.* DEM. Ol. II, 20, 12. Αὐτῷ Κῦρον στρατεύοντα πρῶτος ἤγγειλα, *I first announced to him that Cyrus was marching against him.* XEN. An. II, 3, 19. See SOPH. O. T. 395.

Ἐπιστάμενοι καὶ τὸν βάρβαρον αὐτὸν περὶ αὑτῷ τὰ πλείω σφαλέντα, καὶ πρὸς αὐτοὺς τοὺς Ἀθηναίους πολλὰ ἡμᾶς ἤδη τοῖς ἁμαρτήμασιν αὐτῶν μᾶλλον ἢ τῇ ἀφ' ὑμῶν τιμωρίᾳ περιγεγενημένους. THUC. I, 69. (The direct discourse would be ὁ βάρβαρος . . . ἐσφάλη, καὶ ἡμεῖς . . . περιγεγενήμεθα.) So in the same chapter

τὸν Μῆδον αὐτοὶ ἴσμεν ἐκ πειράτων γῆς ἐπὶ τὴν Πελοπόννησον ἐλθόντα, i. e. ὁ Μῆδος ἦλθεν. Οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα, *for they did not know that he was dead* (i. e. τέθνηκεν). XEN. An. I, 10, 16. Ἐπέδειξα οὐδὲν ἀληθὲς ἀπηγγελκότα ἀλλὰ φενακίσανθ' ὑμᾶς, *I have shown that he has reported nothing that is true, and that he deceived you.* (Perf. and Aor.) DEM. F. L. 396, 30.

Εἰ εὖ ᾔδειν καὶ τὴν συμμαχίαν μοι γενησομένην, *if I were sure that I should obtain an alliance also* (i. e. συμμαχία μοι γενήσεται). Ib. 353, 25. So XEN. Hell. IV, 7; 3. Ὁ δ' ἀντοφείλων ἀμβλύτερος, εἰδὼς οὐκ ἐς χάριν ἀλλ' ἐς ὀφείλημα τὴν ἀρετὴν ἀποδώσων, *knowing that he shall return the benefit,* &c. THUC. II, 40. Γνόντες οὔτ' ἀποκωλύσειν δυνατοὶ ὄντες, εἴ τ' ἀπομονωθήσονται τῆς ξυμβάσεως, κινδυνεύσοντες, ποιοῦνται ὁμολογίαν. Id. III, 28. (The direct discourse would be οὔτε δυνατοί ἐσμεν, εἴ τ' ἀπομονωθησόμεθα, κινδυνεύσομεν.)

Εὖ δ' ἴσθι μηδὲν ἄν με τούτων ἐπιχειρήσαντα σε πείθειν, εἰ δυναστείαν μόνον ἢ πλοῦτον ἑώρων ἐξ αὐτῶν γενησόμενον. ISOC. Phil. p. 109 B. § 133. (Here μηδὲν ἂν ἐπιχειρήσαντα represents οὐδὲν ἂν ἐπεχείρησα, § 69, 5; and γενησόμενον represents γενήσεται.) Σκοπούμενος οὖν εὕρισκον οὐδαμῶς ἂν ἄλλως τοῦτο διαπραξάμενος, *I found that I could accomplish this* (διαπραξαίμην ἄν) *in no other way.* Id. Antid. p. 311 C. § 7.

Ὅπως δέ γε τοὺς πολεμίους δύναισθε κακῶς ποιεῖν, οὐκ οἶσθα μανθάνοντας ὑμᾶς πολλὰς κακουργίας, *do you not know that you learned,* &c. XEN. Cyr. I, 6, 28. (Here the Optative δύναισθε, as well as the whole context, shows that μανθάνοντας represents ἐμανθάνετε, § 16, 2.) Μέμνημαι δὲ ἔγωγε καὶ παῖς ὢν Κριτίᾳ τῷδε ξυνόντα σε, *I remember that you were with this Critias.* PLAT. Charm. 156 A. (Ξυνόντα represents ξυνῆσθα.) See § 16, 2, and the examples.

Indirect Quotation of Compound Sentences.

§ 74. When a compound sentence is to be indirectly quoted, its *leading* verb is expressed according to the rules given for simple sentences (§§ 70–73).

1. If the quotation depends on a primary tense, all the *dependent* verbs of the original sentence retain the moods and tenses of the direct discourse.

If the quotation depends on a secondary tense, all dependent verbs of the original sentence which in the direct discourse stood in the *Present, Perfect,* or *Future* Indicative, or in *any* tense of the Subjunctive, may (at the pleasure of the writer) either be changed to the

same tenses of the Optative, or retain both the moods and tenses of the direct discourse. The Optative is the more common form. E. g.

(After primary tenses.) Ἂν δ' ὑμεῖς λέγητε, ποιήσειν (φησὶ) ὃ μήτ' αἰσχύνην μήτ' ἀδοξίαν αὐτῷ φέρει. DEM. F. L. 354, 8. (Here no change is made, except from ποιήσει to ποιήσειν.) Νομίζω γάρ, ἂν τοῦτ' ἀκριβῶς μάθητε, μᾶλλον ὑμᾶς τούτοις μὲν ἀπιστήσειν ἐμοὶ δὲ βοηθήσειν. Id. Onet. I, 870, 27. Ἐὰν ἐκεῖνο εἰδῶμεν, ὅτι ἅπαντα ὅσα πώποτ' ἠλπίσαμέν τινα πράξειν ὑπὲρ ἡμῶν καθ' ἡμῶν εὕρηται, . . . κἂν μὴ νῦν ἐθέλωμεν ἐκεῖ πολεμεῖν αὐτῷ, ἐνθάδ' ἴσως ἀναγκασθησόμεθα τοῦτο ποιεῖν, κ. τ. λ. Id. Phil. I, 54, 18. Προλέγω ὅτι, ὁπότερ' ἂν ἀποκρίνηται, ἐξελεγχθήσεται. PLAT. Euthyd. 275 E. See DEM. Mid. 536, 1, where two such conditional sentences depend on εἰ πρόδηλον γένοιτο. (See § 34, 3.)

Ὁρῶ σοὶ τούτων δεῆσον, ὅταν ἐπιθυμήσῃς φιλίαν πρός τινα ποιεῖσθαι. XEN. Mem. II, 6, 29. Παράδειγμα σαφὲς καταστήσατε, ὃς ἂν ἀφιστῆται, θανάτῳ ζημιωσόμενον. THUC. III, 40. See § 73, 2.

(Opt. after secondary tenses.) Εἶπε ὅτι ἄνδρα ἄγοι ὃν εἶρξαι δέοι *he said that he was bringing a man whom it was necessary to confine*, i. e. *he said* ἄνδρα ἄγω ὃν εἶρξαι δεῖ. XEN. Hell. V, 4, 8. Ἀπεκρίνατο ὅτι μανθάνοιεν οἱ μανθάνοντες ἃ οὐκ ἐπίσταιντο, i. e. *he replied*, μανθάνουσι ἃ οὐκ ἐπίστανται. PLAT. Euthyd. 276 E. (Here ἃ has a definite antecedent, § 59, and is not conditional; it takes the Optative only because it is in indirect discourse. So with ὃν in the preceding example.) Ἀγησίλαος ἔλεγεν ὅτι, εἰ βλαβερὰ πεπραχὼς εἴη, δίκαιος εἴη ζημιοῦσθαι, i. e. *he said* εἰ βλαβερὰ πέπραχε, δίκαιός ἐστι ζημιοῦσθαι. XEN. Hell. V, 2, 32. So An. VI, 6, 25.

Εἰ δέ τινα φεύγοντα λήψοιτο, προηγόρευεν ὅτι ὡς πολεμίῳ χρήσοιτο. Id. Cyr. III. 1, 3. (This is a quotation of a conditional sentence belonging under § 50, 1, N. 1; εἴ τινα λήψομαι, . . . χρήσομαι.) Γνόντες δὲ . . . ὅτι, εἰ δώσοιεν εὐθύνας, κινδυνεύσοιεν ἀπολέσθαι, πέμπουσιν καὶ διδάσκουσιν τοὺς Θηβαίους ὡς, εἰ μὴ στρατεύσοιεν, κινδυνεύσοιεν οἱ Ἀρκάδες πάλιν λακωνίσαι. Id. Hell VII, 4, 34. (See § 32, 2.) Ἤιδει γὰρ ὅτι, εἰ μάχης ποτὲ δεήσοι, ἐν τούτων αὐτῷ παραστάτας ληπτέον εἴη. Id. Cyr. VIII, 1, 10. (The direct discourse was εἴ τι δεήσει, . . . ληπτέον ἐστίν.)

Ἐλογίζοντο ὡς, εἰ μὴ μάχοιντο, ἀποστήσοιντο αἱ περιοικίδες πόλεις. Id. Hell. VI, 4, 6. (Ἐὰν μὴ μαχώμεθα, ἀποστήσονται.) Χρήμαθ' ὑπισχνεῖτο δώσειν, εἰ τοῦ πράγματος αἰτιῷντο ἐμέ. DEM. Mid. 548, 20. (Δώσω, ἐὰν αἰτιᾶσθε.) Ἡγεῖτο γὰρ ἅπαν ποιήσειν αὐτὸν, εἴ τις ἀργύριον διδοίη. LYS. in Erat. p. 121, § 14. Εὔξαντο σωτήρια θύσειν, ἔνθα πρῶτον εἰς φιλίαν γῆν ἀφίκοιντο. XEN. An. V, 1, 1. (The dependent clause is found in the direct discourse in III 2, 9: δοκεῖ μοι εὔξασθαι τῷ θεῷ τούτῳ θύσειν σωτήρια ὅπου ἂν πρῶτον εἰς φιλίαν γῆν ἀφικώμεθα.) Τοῦτο ἐπραγματεύετο νομίζων, ὅσα τῆς πόλεως προλάβοι, πάντα ταῦτα βεβαίως ἕξειν. DEM. Cor. 234, 5 (Ὅσ' ἂν προλάβω, βεβαίως ἕξω.) Ἤλπιζον ὑπὸ τῶν παίδων, ἐπειδὴ

τελευτήσειαν τὸν βίον, ταφήσεσθαι. Lys. Agor. p. 133, § 45. (Ἐπειδὰν τελευτήσωμεν, ταφησόμεθα.) Κόνων ἐδίδασκεν ὡς οὕτω μὲν ποιοῦντι πᾶσαι αὐτῷ αἱ πόλεις φιλίαι ἔσοιντο, εἰ δὲ δουλοῦσθαι βουλόμενος φανερὸς ἔσοιτο, ἔλεγεν ὡς μία ἑκάστη πολλὰ πράγματα ἱκανὴ εἴη παρέχειν, καὶ κίνδυνος εἴη μὴ καὶ οἱ Ἕλληνες, εἰ ταῦτα αἴσθοιντο, συσταῖεν. Xen. Hell. IV, 8, 2.

Ἔτι δὲ γιγνώσκειν ἔφασαν φθονοῦντας μὲν αὐτούς, εἴ τι σφίσιν ἀγαθὸν γίγνοιτο, ἐφηδομένους δ', εἴ τις συμφορὰ προσπίπτοι, *they said they knew that they were envious if any good came to them, but pleased if any calamity befell them.* Ib. V, 2, 2. (Φθονεῖτε μέν, ἐάν τι ἡμῖν ἀγαθὸν γίγνηται, ἐφήδεσθε δ', ἐάν τις συμφορὰ προσπίπτῃ. See § 51.) Τὴν αἰτίαν, ἣ πρόδηλος ἦν ἐπ' ἐκείνους ἥξουσα, εἴ τι πάθοι Χαρίδημος. Dem. Aristoc. 624, 20. (Ἥξει, ἐάν τι πάθῃ Χαρίδημος.) See § 73, 2.

(Subj. and Indic. after secondary tenses.) Ἔλεγον ὅτι ἄκρα τέ ἐστιν ἔνδον καὶ οἱ πολέμιοι πολλοί, οἳ παίουσιν τοὺς ἔνδον ἀνθρώπους, *then said that there was a height,* &c. Xen. An. V, 2, 17. (Here εἶεν and παίοιεν might have been used.) Ἐδόκει μοι ταύτῃ πειρᾶσθαι σωθῆναι, ἐνθυμουμένῳ ὅτι, ἐὰν μὲν λάθω, σωθήσομαι, κ.τ.λ. Lys. Erat. p. 121, § 15. (Here εἰ λάθοιμι, σωθησοίμην might have been used.) Φάσκων τε, ἢν σωθῇ οἴκαδε, κατά γε τὸ αὐτῷ δυνατὸν διαλλάξειν Ἀθηναίους καὶ Λακεδαιμονίους, ἀπέπλευσεν. Xen. Hell. I, 6, 7. (He said ἢν σωθῶ, which might have been changed to εἰ σωθείη.) Ὑπέσχοντο αὐτοῖς, ἢν ἐπὶ Ποτίδαιαν ἴωσιν Ἀθηναῖοι, ἐς τὴν Ἀττικὴν ἐσβαλεῖν. Thuc. I, 58. (Ἢν ἴωσιν, ἐσβαλοῦμεν.) So Thuc. I, 137. Καὶ οὐκ ἔφασαν ἰέναι, ἐὰν μή τις αὐτοῖς χρήματα διδῷ... Ὁ δ' ὑπέσχετο ἀνδρὶ ἑκάστῳ δώσειν πέντε μνᾶς, ἐπὰν εἰς Βαβυλῶνα ἥκωσι, καὶ τὸν μισθὸν ἐντελῆ, μέχρι ἂν καταστήσῃ τοὺς Ἕλληνας εἰς Ἰωνίαν πάλιν. Xen. An. I, 4, 12 and 13. Ἔφη χρῆναι, ... οἳ ἂν ἐλεγχθῶσι διαβάλλοντες τῶν Ἑλλήνων, ὡς προδότας ὄντας τιμωρηθῆναι. Ib. II, 5, 27.

Εἰ δὲ μή, καὶ αὐτοὶ ἔφασαν αὐτῶν τοὺς ἄνδρας ἀποκτενεῖν οὓς ἔχουσι ζῶντας. Thuc. II, 5. (Ἔχοιεν might have been used.) Κατασχίσειν τὰς πύλας ἔφασαν, εἰ μὴ ἑκόντες ἀνοίξουσιν. Xen. An. VII, 1, 16. (Εἰ μὴ ἀνοίξοιεν might have been used.) Αὐτοῖς τοιαύτη δόξα παρειστήκει, ὡς, εἰ μὲν πρότερον ἐπ' ἄλλην πόλιν ἴασιν, ἐκείνοις καὶ Ἀθηναίοις πολεμήσουσιν· εἰ δ' ἐνθάδε πρῶτον ἀφίξονται, οὐδένας ἄλλους τολμήσειν, κ.τ.λ. Lys. Or. Fun. p. 192, § 22. (Τοῦτο) πρόδηλον ἦν ἐσόμενον, εἰ μὴ ὑμεῖς κωλύσετε, *it was already manifest that this would be so, unless you should prevent it* (i. e. ἔσται, εἰ μὴ κωλύσετε). Aeschin. Cor. § 90. (Κωλύσοιτε might be used; and κωλύσαιτε, representing ἐὰν μὴ κωλύσητε, is found in one Ms. and many editions.) See § 73, 2.

Note 1. The dependent verbs in indirect discourse may be changed to the Optative, even when the leading verb retains the Indicative; and sometimes (though rarely) a dependent verb retains the Subjunctive or Indicative, when the

leading verb is changed to the Optative. This often gives rise to a great variety of constructions in the same sentence. E. g.

Δηλώσας ὅτι ἕτοιμοί *εἰσι* μάχεσθαι, εἴ τις *ἐξέρχοιτο*. XEN Cyr. IV, 1, 1. (Ἕτοιμοί εἰσιν, ἐάν τις ἐξέρχηται.) Λύσανδρος εἶπε ὅτι παρασπόνδους ὑμᾶς *ἔχοι*, καὶ ὅτι οὐ περὶ πολιτείας ὑμῖν *ἔσται* ἀλλὰ περὶ σωτηρίας, εἰ μὴ ποιήσαιθ' ἃ Θηραμένης *κελεύοι*. LYS. in Erat. p. 127, § 74. (Ἔχω, καὶ οὐ . . . ἔσται, ἐὰν μὴ ποιήσηθ' ἃ Θ. κελεύει. There is no need of the emendations ποιήσετ' and κελεύει.) Ἐδόκει δῆλον εἶναι ὅτι *αἱρήσονται* αὐτὸν, εἴ τις *ἐπιψηφίζοι*. XEN. An. VI, 1, 25. Οὐκ ἠγνόει Εὐβουλίδης ὅτι, εἰ λόγος *ἀποδοθήσοιτο*, καὶ *παραγένοιντό* μοι πάντες οἱ δημόται, καὶ ἡ ψῆφος δικαίως *δοθείη*, οὐδαμοῦ *γενήσονται* οἱ μετὰ τούτου συνεστηκότες. DEM. Eubul. 1303, 22. (Εἰ ἀποδοθήσεται, καὶ ἐὰν παραγένωνται, καὶ ψῆφος δοθῇ, οὐδαμοῦ γενήσονται.) Ἀγησίλαος γνοὺς ὅτι, εἰ μὲν μηδετέρῳ *συλλήψοιτο*, μισθὸν οὐδέτερος *λύσει* τοῖς Ἕλλησιν, ἀγορὰν δὲ οὐδέτερος *παρέξει*, ὁπότερος τ' ἂν *κρατήσῃ*, οὗτος ἐχθρὸς *ἔσται*· εἰ δὲ τῷ ἑτέρῳ *συλλήψοιτο*, οὗτός γε φίλος *ἔσοιτο*, κ.τ.λ. XEN. Ages. II, 31.

Ἔλεγον ὅτι εἰκότα *δοκοῖεν* λέγειν βασιλεῖ, καὶ *ἥκοιεν* ἡγημόνας ἔχοντες, οἳ αὐτοὺς, ἐὰν σπονδαὶ *γένωνται*, *ἄξουσιν* ἔνθεν *ἕξουσι* τὰ ἐπιτήδεια. XEN. An. II, 3, 6. Ἐπηρώτα, ποῖα *εἴη* τῶν ὀρέων ὁπόθεν οἱ Χαλδαῖοι καταθέοντες *ληίζονται*. Id. Cyr. III, 2. 1. Τούτοις προὔλεγον, ὅτι *εἰρωνεύσοιο* καὶ πάντα μᾶλλον *ποιήσοις* ἢ *ἀποκρινοῖο*, εἴ τίς τί σε *ἐρωτᾷ*. PLAT. Rep. I, 337 A. (Ἐρωτᾷ in the direct discourse would belong under § 51, N. 3, the Futures denoting a *habit*.) Ἔλεξας ὅτι μέγιστον *εἴη* μαθεῖν ὅπως *δεῖ* ἐξεργάζεσθαι ἕκαστα· εἰ δὲ μὴ, οὐδὲ τῆς ἐπιμελείας ἔφησθα ὄφελος οὐδὲν γίγνεσθαι, εἰ μή τις ἐπίσταιτο ἃ *δεῖ* καὶ ὡς *δεῖ* ποιεῖν. XEN. Oecon. XV, 2.

In DEM. Cor. 276, 23, we have both the constructions of § 74, 1 in the same sentence: εἰ μὲν τοῦτο τῶν ἐκείνου συμμάχων *εἰσηγοῖτό* τις, *ὑπόψεσθαι* τὸ πρᾶγμα ἐνόμιζε πάντας, ἂν δ' Ἀθηναῖος ᾖ ὁ τοῦτο ποιῶν, εὐπόρως *λήσειν*. (Here εἰ εἰσηγοῖτο represents ἐὰν εἰσηγῆται, corresponding to ἐὰν ᾖ.)

NOTE 2. According to the general rule (§ 69, 4), all relatives and particles which take ἄν and the Subjunctive lose the ἄν when such Subjunctives are changed to the Optative in indirect discourse after secondary tenses. In a few cases, however, the ἄν is irregularly retained, even after the verb has been changed to the Optative. This must not be confounded with ἄν belonging to the Optative itself, making an apodosis. E. g.

Οὐκ ἔσθ' ὅστις οὐχ ἡγεῖτο τῶν εἰδότων δίκην με λήψεσθαι παρ' αὐτῶν, *ἐπειδὰν* τάχιστα ἀνὴρ εἶναι *δοκιμασθείην*. DEM. Onet. I, 865, 24. (The direct discourse was ἐπειδὰν δοκιμασθῇ, and the regular indirect form would be either ἐπειδὴ δοκιμασθείην or ἐπειδὰν δοκιμασθῶ. Here the verb is changed, while the original particle ἐπειδάν is retained.) See also § 77, 1, Note 3.

2. The Imperfect and Pluperfect remain in the Indicative unchanged, even after secondary tenses, in the dependent (as well as in the leading) clauses of indirect discourse, from the want of those tenses in the Optative. (§ 70, 2, Note 1, *a.*)

The Aorist Indicative also regularly remains unchanged after secondary tenses, when it stood in a *dependent* clause of the direct discourse; not being changed to the Aorist Optative (as it may be when it stood in the leading clause, § 70, 2). E. g.

Ἐπιστεῖλαι δὲ σφίσιν αὐτοῖς τοὺς ἐφόρους (ἔφασαν) εἰπεῖν, ὡς ὧν μὲν πρόσθεν ἐποίουν μέμφοιντο αὐτοῖς, *that they sent them to say that they blamed them for what they had done before;* i. e. ὧν πρόσθεν ἐποιεῖτε μεμφόμεθα ὑμῖν. XEN. Hell. III, 2, 6.

(Aorist Ind.) Ἤλπιζον τοὺς Σικελοὺς ταύτῃ, οὓς μετέπεμψαν, ἀπαντήσεσθαι, *they hoped that the Sikels whom they had sent for would meet them here.* THUC. VII, 80. Ἀντέλεγον . . . λέγοντες μὴ ἀπηγγέλθαι πω τὰς σπονδὰς, ὅτ' ἐσέπεμψαν τοὺς ὁπλίτας. Id. V, 49. (§ 69, 5.) Ἔλεγον ὡς Ξενοφῶν οἴχοιτο ὡς Σεύθην οἰκήσων καὶ ἃ ὑπέσχετο αὐτῷ ἀποληψόμενος. XEN. An. VII, 7, 55. Ἕκαστον ἠρόμην, εἴ τινες εἶεν μάρτυρες ὧν ἐναντίον τὴν προῖκ' ἀπέδοσαν. DEM. Onet. I, 869, 9.

NOTE 1. The Aorist Indicative is not changed to the Aorist Optative in the case just mentioned, as the latter tense in such dependent clauses generally represents the Aorist Subjunctive of the direct discourse, so that confusion might arise. Thus ἔφη ἃ εὕροι δώσειν means *he said that he would give whatever he might find* (ἃ εὕροι representing ἃ ἂν εὕρω); but if ἃ εὕροι could also represent ἃ εὗρον, it might also mean *he said that he would give what he actually had found.* In the leading clause the ambiguity is confined to indirect questions; and in these the Aorist Indicative is generally retained for the same reason. (See § 70, 2, Rem. 2.)

When no ambiguity can arise from the change of an Aorist Indicative to the Optative, this tense may follow the general principle (§ 69, 1), even in dependent clauses of a quotation. This occurs chiefly in causal sentences after ὅτι, &c., *because* (§ 81, 2), in which the Subjunctive can never be used. E. g.

Εἶχε γὰρ λέγειν ὡς Λακεδαιμόνιοι διὰ τοῦτο πολεμήσειαν αὐτοῖς, ὅτι οὐκ ἐθελήσαιεν μετ' Ἀγησιλάου ἐλθεῖν ἐπ' αὐτὸν οὐδὲ θῦσαι ἐάσειαν αὐτὸν ἐν Αὐλίδι. XEN. Hell. VII, 1, 34. (The direct discourse was ἐπολέμησαν ἡμῖν, ὅτι οὐκ ἠθελήσαμεν . . . οὐδὲ θῦσαι εἰάσαμεν.) Ἀπηγήσασθαί (φασι) ὡς ἀνοσιώτατον μὲν εἴη εἰργασμένος ὅτε τοῦ ἀδελφεοῦ ἀποτάμοι τὴν κεφαλὴν, σοφώτατον δὲ ὅτι τοὺς φυλάκους καταμεθύσας καταλύσειε τοῦ ἀδελφεοῦ κρεμάμενον τὸν νέκυν HDT

II, 121. (Here ὅτι καταλύσειε represents ὅτι κατέλυσα, *because I took down*; ὅτε ἀποτάμοι (so the Mss.) may also be understood in a causal sense, *since he had cut off.* Madvig, however, reads ὅτι in both clauses.) See also § 77, 1, *e*, and examples.

NOTE 2. The Imperfect or Pluperfect sometimes stands irregularly in a dependent (as well as in the leading) clause, after a secondary tense, to represent a Present or Perfect Indicative, which would regularly be retained or changed to the Present or Perfect Optative. Such clauses really abandon the construction of indirect discourse. (See § 70, 2, N. 2; § 77, 1, N. 2.) E. g.

Ἔλεγον οὐ καλῶς τὴν Ἑλλάδα ἐλευθεροῦν αὐτὸν, εἰ ἄνδρας διέφθειρεν οὔτε χεῖρας ἀνταιρομένους οὔτε πολεμίους. THUC. III, 32. (Οὐ καλῶς ἐλευθεροῖς, εἰ διαφθείρεις.) Οὔτε γὰρ τοῖς θεοῖς ἔφη καλῶς ἔχειν, εἰ ταῖς μεγάλαις θυσίαις μᾶλλον ἢ ταῖς μικραῖς ἔχαιρον. XEN. Mem. I, 3, 3. (Εἰ χαίρουσιν.) Καὶ ἔφη εἶναι παρ᾽ ἑαυτῷ ὅσον μὴ ἦν ἀνηλωμένον. DEM. Olymp. 1172, 1. (Ὅσον μή ἐστιν ἀνηλωμένον.) Ἃ μὲν εἰλήφει τῆς πόλεως ἀποδώσειν (ἡγούμην), *I thought that he would give back what he had taken from the city*; i. e. ἃ εἴληφεν ἀποδώσει. Id. F. L. 388, 17.

§ **75.** When a dependent clause of the original sentence contains a secondary tense of the Indicative implying the non-fulfilment of a condition, the same mood and tense are retained in the indirect discourse, after both primary and secondary tenses. E. g.

Ἐδόκει, εἰ μὴ ἔφθασαν ξυλλαβόντες τοὺς ἄνδρας, προδοθῆναι ἂν τὴν πόλιν. THUC. VI, 61. (If ἔφθασαν had been changed to the Optative, the construction would have become that of § 76.) Οἴεσθε τὸν πατέρα, εἰ μὴ Τιμοθέου ἦν τὰ ξύλα καὶ ἐδεήθη οὗτος αὐτοῦ . . . παρασχεῖν τὸ ναῦλον, ἐᾶσαι ἄν ποτε, κ.τ.λ., ἀλλ᾽ οὐκ ἂν φυλάττειν καὶ τὴν τιμὴν λαμβάνειν, ἕως ἐκομίσατο τὰ ἑαυτοῦ. DEM. Timoth. 1194, 13. Τούτων εἴ τι ἦν ἀληθὲς, οἴεσθ᾽ οὐκ ἂν αὐτὴν λαβεῖν; Id. Aph. I, 831, 5. Ἡδέως ἂν ὑμῶν πυθοίμην, τίν᾽ ἄν ποτε γνώμην περὶ ἐμοῦ εἴχετε, εἰ μὴ ἐπετριηράρχησα ἀλλὰ πλέων ᾠχόμην. Id. Polycl. 1227, 2.

§ **76.** An Optative in a dependent clause of the original sentence (as in the leading clause) is retained without change of mood or tense in all indirect discourse. E. g.

Εἶπεν ὅτι ἔλθοι ἂν εἰς λόγους, εἰ ὁμήρους λάβοι. XEN. Hell. III, 1, 20. Ἧττον ἂν διὰ τοῦτο τυγχάνειν (δοκεῖ μοι), εἴ τι δέοισθε παρ αὐτῶν. XEN. An. VI, 1, 26. Ἔλεγεν ὅτι οὐκ ἄν ποτε προοῖτο, ἐπεὶ ἅπαξ φίλος αὐτοῖς ἐγένετο, οὐδ᾽ εἰ ἔτι μὲν μείους γένοιντο ἔτι δὲ κά-

κιον πράξειαν. Ib. I, 9, 10. Δεινὸν ἄν τι παθεῖν σαυτὸν ἤλπιζες, εἰ πύθοινθ' οὗτοι τὰ πεπραγμένα σοι. DEM. F. L. 416, 11.

REMARK. Sentences which belong under § 76 are often translated like those which in the direct discourse were expressed by a Future and a dependent Subjunctive, and which belong under § 74, 1. Thus ἔλεγεν ὅτι ἔλθοι ἄν, εἰ τοῦτο γένοιτο (or ἔλεγεν ἐλθεῖν ἄν, εἰ τοῦτο γένοιτο), as well as ἔλεγεν ὅτι ἐλεύσοιτο, εἰ τοῦτο γένοιτο (or ἔλεγον ἐλεύσεσθαι, εἰ τοῦτο γένοιτο), may be translated *he said that he would come if this should happen;* although in the first two sentences the direct discourse was ἔλθοιμι ἄν, εἰ τοῦτο γένοιτο, *I would come if this should happen;* and in the last two, ἐλεύσομαι, ἐὰν τοῦτο γένηται, *I will come if this shall happen.*

Single Dependent Clauses in Indirect Discourse.

§ 77. The principles which apply to dependent clauses of indirect discourse (§ 74, 1 and 2) apply also to any dependent clause in a sentence of any kind (even when what precedes is not in indirect discourse), if such a clause expresses *indirectly* the thought of any other person than the speaker, or even a former thought of the speaker himself.

After primary tenses this never affects the construction; but after secondary tenses such a clause may either take the Optative, in the *tense* in which the thought would have been originally conceived, or retain both the mood and the tense of the direct discourse. Here, as in § 74, 2, the Imperfect, Pluperfect, and Aorist Indicative are retained unchanged.

1. This applies especially (*a*) to clauses depending on the Infinitive which follows verbs of *commanding, advising, wishing, &c.*; these verbs implying *thought* or the *expression of thought*, although the Infinitive after them is not in indirect discourse. (See § 73, 1, Rem.) It applies also (*b*) to the *Optative* (though not to the Indicative) in causal sentences in which the speaker states the cause as one *assigned by others* (81, 2); — (*c*) to clauses containing a protasis with the apodosis implied in the context (§ 53, Note 2), or with the apodo-

sis expressed in a verb like θαυμάζω, &c. (§ 56); — (*d*) to temporal sentences expressing a past *intention* or *expectation*, especially those introduced by ἕως and πρίν, *until*, after past tenses (§ 66, 2, Note 1); — and sometimes (*e*) even to ordinary relative sentences, which would otherwise take the Indicative. E. g.

(*a*.) Ἐβούλοντο ἐλθεῖν, εἰ τοῦτο γένοιτο, *they wished to go, if this should happen*. (Here ἐὰν τοῦτο γένηται might be used, as the form in which the wish would originally be conceived.) Γαδάταν δὲ καὶ Γωβρύαν ἐκέλευσεν ὅ τι δύναιντο λαβόντας μεταδιώκειν· καὶ ὅστις εἶχε τὰς ἑπομένας ἀγέλας, εἶπε τούτῳ καὶ ἅμα πρόβατα πολλὰ ἐλαύνειν, ὅπῃ ἂν αὐτὸν πυνθάνηται ὄντα, ὡς ἐπισφαγείη. XEN. Cyr. VII, 3, 7. (Here ὅ τι δύναιντο represents ὅ τι ἂν δύνησθε in the direct command, while ὅπῃ ἂν πυνθάνηται represents ὅπῃ ἂν πυνθάνῃ.) Ἐβούλοντο γὰρ σφίσιν, εἴ τινα λάβοιεν, ὑπάρχειν ἀντὶ τῶν ἔνδον, ἢν ἄρα τύχωσί τινες ἐζωγρημένοι. THUC. II, 5. (Ἢν λάβωμεν, and ἢν τύχωσι.) Οἱ δ' ἄλλοι Θηβαῖοι, οὓς ἔδει παραγενέσθαι, εἴ τι μὴ προχωροίη τοῖς ἐσεληλυθόσιν, ἐπεβοήθουν. Ibid. (Ἐάν τι μὴ προχωρῇ.)

Προεῖπον αὐτοῖς μὴ ναυμαχεῖν Κορινθίοις, ἢν μὴ ἐπὶ Κέρκυραν πλέωσι καὶ μέλλωσιν ἀποβαίνειν. Id. I, 45. (Ἢν μὴ πλέητε καὶ μέλλητε.) Καὶ παρήγγειλαν ἐπειδὴ δειπνήσειαν συνεσκευασμένους πάντας ἀναπαύεσθαι, καὶ ἕπεσθαι ἡνίκ' ἄν τις παραγγέλλῃ. XEN. An. III, 5, 18. (Ἐπειδὰν δειπνήσητε, and ἡνίκ' ἄν τις παραγγέλλῃ.) Περὶ αὐτῶν κρύφα πέμπει, κελεύων . . . μὴ ἀφεῖναι πρὶν ἂν αὐτοὶ πάλιν κομισθῶσιν. THUC. I, 91. (Πρὶν κομισθεῖεν might have been used.) Καὶ πολλάκις τοῖς Ἀθηναίοις παρῄνει, ἢν ἄρα ποτὲ κατὰ γῆν βιασθῶσι, καταβάντας ἐς αὐτὸν ταῖς ναυσὶ πρὸς ἅπαντας ἀνθίστασθαι. Id. I, 91. (Εἰ βιασθεῖεν might have been used.) Ἠξίουν αὐτοὺς ἡγεμόνας σφῶν γενέσθαι καὶ Παυσανίᾳ μὴ ἐπιτρέπειν, ἤν που βιάζηται. Id. I, 95. (Εἴ που βιάζοιτο might have been used.) Ἀφικνοῦνται ὡς Σιτάλκην, βουλόμενοι πεῖσαι αὐτόν, εἰ δύναιντο, στρατεῦσαι ἐπὶ τὴν Ποτίδαιαν. Id. II, 67. Ἕτοιμος ἦν ἀποτίνειν, εἰ καταγνοῖεν αὐτοῦ. ISOC. Trapez. 361 E. § 16. (This example might be placed also under *c*.) Εἶπον μηδένα τῶν ὄπισθεν κινεῖσθαι, πρὶν ἂν ὁ πρόσθεν ἡγῆται, *I commanded that no one*, &c. XEN. Cyr. II, 2, 8.

Παρηγγέλλετο γὰρ αὐτοῖς δέκα μὲν οὓς Θηραμένης ἀπέδειξε χειροτονῆσαι, δέκα δὲ οὓς οἱ ἔφοροι κελεύοιεν. LYS. in Erat. p. 127, § 76. (Οὓς ἀπέδειξε, and οὓς ἂν κελεύωσιν. See § 74, 2.) Ἐκέλευσέ με τὴν ἐπιστολὴν ἣν ἔγραψα οἴκαδε δοῦναι, *the letter which I had written*. XEN. Cyr. II, 2, 9. (Ἣν γράψαιμι would mean *whatever letter I might write*, representing ἣν ἂν γράψῃς.) So ὅθεν ἦλθον, THUC. VII, 27.

(*b*.) Ἐκάκιζον ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι, *they abused him because he did not lead them out (as they said)*. THUC. II, 21.

See other examples under § 81, 2. See also § 81, 2, Rem.

(*c*.) Ὤικτειρον, εἰ ἁλώσοιντο, *they pitied them, in case they*

should be captured: the idea in full is, *they pitied them, thinking of what would befall them if they should be captured.* Xen. An. I, 4, 7. (Εἰ ἁλώσονται might have been used.) Διδόντος δ' αὐτῷ πάμπολλα δῶρα Τιθραύστου, εἰ ἀπέλθοι, ἀπεκρίνατο, *offering him many gifts, if he would go away.* Id. Ages. IV, 6. (Ἐὰν ἀπέλθῃ might have been used.) Φύλακας συμπέμπει, ὅπως φυλάττοιεν αὐτὸν, καὶ εἰ τῶν ἀγρίων τι φανείη θηρίων, *and* (to be ready) *in case any wild beasts should appear;* his thought being ἐάν τι φανῇ. Id. Cyr. I, 4, 7. See other examples of the Optative under § 53, N. 2.

Ἢν δέ τις εἴπῃ ἢ ἐπιψηφίσῃ κινεῖν τὰ χρήματα ταῦτα ἐς ἄλλο τι, θάνατον ζημίαν ἐπέθεντο, *they set death as the penalty, if any one should move, or put to vote a motion, to divert this money to any other purpose.* Thuc. II, 24. (Εἰ εἴποι ἢ ἐπιψηφίσειεν might have been used.) Τἄλλα, ἢν ἔτι ναυμαχεῖν οἱ Ἀθηναῖοι τολμήσωσι, παρεσκευάζοντο, i. e. *they made their other preparations,* (*to be ready*) *in case the Athenians should dare,* &c. Id. VII, 59. (Their thought was, *we will be ready, in case they shall dare,* ἢν τολμήσωσι.) So ἢν ἴωσιν, IV, 42. Οὐ τὸ λοιπὸν ἔμελλον ἕξειν, εἰ μὴ ναυκρατήσουσιν, *they were not likely to have them* (provisions) *for the future* (as they thought), *unless they should hold the sea.* Id. VII, 60. See Lys. Agor. p. 131, § 15.

Ἐθαύμαζε δ' εἴ τις ἀρετὴν ἐπαγγελλόμενος ἀργύριον πράττοιτο, *he wondered that any demanded money,* &c. Xen. Mem. I, 2, 7. (But in I, 1, 13, we find ἐθαύμαζε δ' εἰ μὴ φανερὸν αὐτοῖς ἐστιν, *he wondered that it was not plain.*) Ἔχαιρον ἀγαπῶν εἴ τις ἐάσοι, *I rejoiced, being content if any one would let it pass.* Plat. Rep. V, 450 A. Οὐκ ᾐσχύνθη εἰ τοιοῦτο κακὸν ἐπάγει τῳ, *he was not ashamed that he was bringing such a calamity on any one.* Dem. Mid. 548, 24. Τῷ δὲ μηδὲν ἑαυτῷ συνειδότι δεινὸν εἰσῄει, εἰ πονηρῶν ἔργων δόξει κοινωνεῖν τῷ σιωπῆσαι, *it seemed hard, if he was to appear to be implicated,* &c.; he thought, δεινόν ἐστιν, εἰ δόξω (§ 49, 1, N. 3). Id. F. L. 351, 18. (Here δόξοι might have been used, like ἐάσοι above.) So Aeschin. Cor. § 10. Καὶ ἐγὼ τὸν Εὐηνὸν ἐμακάρισα, εἰ ὡς ἀληθῶς ἔχει ταύτην τὴν τέχνην καὶ οὕτως ἐμμελῶς διδάσκει, *I congratulated him, if he really had this art* (*as he thought*). Plat. Apol. 20 B (Here ἔχοι and διδάσκοι might have been used.)

(*d.*) Σπονδὰς ἐποιήσαντο, ἕως ἀπαγγελθείη τὰ λεχθέντα εἰς Λακεδαίμονα, *they made a truce,* (*to continue*) *until what had been said should be announced at Sparta;* i. e. ἕως ἂν ἀπαγγελθῇ, which might have been retained. Xen. Hell. III, 2, 20. Ὦρσε δ' ἐπὶ κραιπνὸν Βορέην, πρὸ δὲ κύματ' ἔαξεν, ἕως ὅ γε Φαιήκεσσι φιληρέτμοισι μιγείη, *until Ulysses should be among the Phaeacians;* i. e. ἕως ἂν μιγῇ. Od. V, 385. So εἵως θερμαίνοιτο, Od. IX, 376. Ἀπηγόρευε μηδένα βάλλειν, πρὶν Κῦρος ἐμπλησθείη θηρῶν, *until Cyrus should be satisfied.* Xen. Cyr. I, 4, 14. (His words were πρὶν ἂν ἐμπλησθῇ.) Οἱ δὲ μένοντες ἕστασαν, ὁππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν Τρώων ὁρμήσειε καὶ ἄρξειαν πολέμοιο, i. e. *they stood waiting for the time when,* &c. Il. IV, 335. (Here ὁπόταν ὁρμήσῃ, &c. might be used.) So Il. II, 794. Προὐκίνησαν τὸ στῖφος, ὡς παυσομένους τοῦ διωγμοῦ, ἐπεὶ σφᾶς ἴδοιεν προορμήσαντας, *when they should see them,* &c. Xen. Cyr. I, 4, 21.

Οὐ γὰρ δή σφεας ἀπίει ὁ θεὸς τῆς ἀποικίης, πρὶν δὴ ἀπίκωνται ἐς αὐτὴν Λιβύην. HDT. IV, 156. (Ἀπίκοιντο might be used.) Οἱ δὲ Κορίνθιοι οὐ προεθυμήθησαν ξυμπλεῖν, πρὶν τὰ Ἴσθμια, ἃ τότε ἦν, διεορτάσωσιν. THUC. VIII, 9.

(*e.*) Καὶ ᾔτεε σῆμα ἰδέσθαι, ὅ ττι ῥά οἱ γαμβροῖο πάρα Προίτοιο φέροιτο, *he asked to see the token, which (he said) he was bringing from Proetus*, i. e. he said φέρομαι. Il. VI, 177. Κατηγόρεον τῶν Αἰγινητέων τὰ πεποιήκοιεν προδόντες τὴν Ἑλλάδα, i. e. *they accused them for what (as they said) they had done.* HDT. VI, 49. So τὰ πεπονθὼς εἴη, I, 44. Καλεῖ τὸν Λάιον, μνήμην παλαιῶν σπερμάτων ἔχουσ', ὑφ' ὧν θάνοι μὲν αὐτός, τὴν δὲ τίκτουσαν λίποι, *by which (as she said) he had perished himself, and had left her the mother*, &c. SOPH. O. T. 1245. (If the relative clause contained merely the idea of the speaker, ἔθανε and ἔλιπε would be used. Here no ambiguity can arise from the use of the Aorist Optative. See § 74, 2, N. 1.)

NOTE 1. Causal sentences are usually constructed without reference to this principle. See § 81, with Rem.

NOTE 2. The Imperfect and Pluperfect occasionally represent the Present and Perfect Indicative in this construction, as in § 74, 2, N. 2. Such clauses are simply *not included* in the indirect discourse. E. g.

Ἑτοῖμος ἦν, εἰ μέν τούτων τι εἴργαστο, δίκην δοῦναι, εἰ δ' ἀπολυθείη, ἄρχειν, *he was ready, if he had done any of these things, to be punished; but if he should be acquitted, to hold his command.* THUC. VI, 29. (Εἴργαστο represents εἴργασμαι, while εἰ ἀπολυθείη represents ἐὰν ἀπολυθῶ.)

NOTE 3. Ἄν is occasionally retained with relatives and temporal particles in sentences of this kind, even when the Subjunctive to which they belonged has been changed to the Optative. See § 74, 1, Note 2. E. g.

Τοὺς δὲ λαμβάνοντας τῆς ὁμιλίας μισθὸν ἀνδραποδιστὰς ἑαυτῶν ἀπεκάλει, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι παρ' ὧν ἂν λάβοιεν τὸν μισθόν, *because they were obliged (as he said) to converse with those from whom they received the pay.* XEN. Mem. I, 2, 6. (Here ὧν ἂν λάβοιεν represents ὧν ἂν λάβωσιν.) Καί μοι τάδ' ἦν πρόρρητα, . . . τὸ φάρμακον τοῦτο σώζειν ἐμέ, ἕως ἂν ἀρτίχριστον ἁρμόσαιμί που. SOPH. Trach. 687. (See Schneidewin's note.) Ἠξίουν αὐτοὺς μαστιγοῦν τὸν ἐκδοθέντα, ἕως ἂν τἀληθῆ δόξειεν αὐτοῖς λέγειν. ISOC. Trap. 361 D. § 15. Χαίρειν ἐῴης ἂν καὶ οὐκ ἀποκρίναιο, ἕως ἂν τὰ ἀπ' ἐκείνης ὁρμηθέντα σκέψαιο, *you would not answer, until you should have examined*, &c. PLAT. Phaed. 101 D. (The direct thought of the person addressed would be, ἕως ἂν σκέψωμαι.) See § 34, 1.

It is doubtful whether ἐάν was ever used with the Optative in this way

2. Upon this principle (§ 77) final and object clauses with

ἵνα, ὅπως, μή, &c., after secondary tenses, admit the double construction of indirect discourse. This appears in the frequent use of the Subjunctive or the Future Indicative instead of the Optative in these sentences, after secondary tenses, when either of these is the form in which the purpose would have been originally conceived. Thus we may say either ἦλθεν ἵνα ἴδοι or ἦλθεν ἵνα ἴδῃ, *he came that he might see;* the latter being allowed because the person referred to would himself have said ἔρχομαι ἵνα ἴδω. See § 44, 2, § 45, and § 46, with the examples.

NOTE. The principles of § 74 and § 77 apply to clauses which depend upon final and object clauses, as these too are considered as standing in indirect discourse. E. g.

Ἐλθόντες ἐς Λακεδαίμονα (ἔπρασσον) ὅπως ἑτοιμάσαιντο τιμωρίαν, ἣν δέῃ. THUC. I, 58. (Here εἰ δέοι might have been used. See § 55, 2.) Ἐφοβεῖτο γὰρ μὴ οἱ Λακεδαιμόνιοι σφᾶς, ὁπότε σαφῶς ἀκούσειαν, οὐκέτι ἀφῶσιν. Id. I, 91. (Here ὁπόταν ἀκούσωσιν is changed to ὁπότε ἀκούσειαν, although ἀφῶσιν is retained by § 77, 2.) Μέγα τὸ δέος ἐγένετο μὴ παραπλέοντες οἱ Πελοποννήσιοι, εἰ καὶ ὡς μὴ διενοοῦντο μένειν, πορθῶσιν τὰς πόλεις, *the fear was great lest the Peloponnesians as they sailed by, even if under the circumstances they had not been thinking of remaining, might destroy the cities.* Id. III, 33. (Here διενοοῦντο is retained by § 74, 2.)

Ὅπως and Ὅ in Indirect Quotations.

§ 78. 1. In a few cases ὅπως is used in indirect quotations where we should expect ὡς or ὅτι. This occurs chiefly in poetry. E. g.

Τοῦτ' αὐτὸ μή μοι φράζ', ὅπως οὐκ εἶ κακός. SOPH. O. T. 548. Ἄναξ, ἐρῶ μὲν οὐχ ὅπως τάχους ὕπο δύσπνους ἱκάνω. Id. Ant. 223. So Ant. 685: ὅπως σὺ μὴ λέγεις. Ἀνάπεισον ὅκως μοι ἀμείνω ἐστὶ ταῦτα οὕτω ποιεόμενα. HDT. I, 37. So III, 115. So ὅπως πάντα ἐπίσταμαι, PLAT. Euthyd. 296 E.

2. In a few passages in Homer we find ὅ (the neuter of ὅς) used for ὅτι. E. g.

Γιγνώσκων ὅ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων, *knowing that Apollo himself held over him his hands.* Il. V, 433. Εὖ νυ καὶ ἡμεῖς ἴδμεν ὅ τοι σθένος οὐκ ἐπιεικτόν. Il. VIII, 32. Λεύσσετε γὰρ τό γε πάντες, ὅ μοι γέρας ἔρχεται ἄλλῃ, *that my prize goes elsewhere.* Il. I, 120. So Od. XII, 295.

NOTE. Ὁθούνεκα and οὕνεκα in the tragedians, and οὕνεκα in Homer, are sometimes used like ὅτι or ὡς, *that;* as ἄγγελλε ὁθούνεκα τέθνηκ' Ὀρέστης, SOPH. El. 47; ἴσθι τοῦτο, οὕνεκα Ἕλληνές ἐσμεν, Id. Phil. 232. See SOPH. El. 1478, Trach. 934 (οὕνεκα with Opt.); and Il. XI, 21; Odyss. V, 216; XIII, 309.

Ὅτι before Direct Quotations.

§ **79.** Even direct quotations are sometimes introduced by ὅτι, without further change in the construction. Ὅτι thus used cannot be expressed in English. E. g.

Ὁ δὲ ἀπεκρίνατο ὅτι "Οὐδ' εἰ γενοίμην, ὦ Κῦρε, σοί γ' ἂν ποτε ἔτι δόξαιμι." XEN. An. I, 6, 8. Ἀπεκρίνατο ὅτι "Ὦ δέσποτα, οὐ ζῇ, κ.τ.λ." Id. Cyr. VII, 3, 3. Εἶπε δ' ὅτι "Εἰς καιρὸν ἥκεις," ἔφη, "ὅπως τῆς δίκης ἀκούσῃς." Ib. III, 1, 8. Ἢ ἐροῦμεν πρὸς αὐτούς, ὅτι "Ἠδίκει γὰρ ἡμᾶς ἡ πόλις, καὶ οὐκ ὀρθῶς τὴν δίκην ἔκρινε," — ταῦτα ἢ τί ἐροῦμεν; PLAT. Crit. 50 B. So Phaed. 60 A. See also HDT II, 115.

SECTION V.

CAUSAL SENTENCES.

§ **80.** Causal sentences express the *cause* or *reason* of something stated in the leading sentence. They may be introduced by ὅτι, διότι or διόπερ, οὕνεκα or ὁθούνεκα, and ὡς, *because;* or by ἐπεί, ἐπειδή, ὅτε, ὁπότε, εὖτε, and sometimes ὅπου, *since, seeing that.*

REMARK. Ὅτι and ὡς in this *causal* sense must not be confounded with ὅτι and ὡς, *that,* in indirect quotations; and ἐπεί, ἐπειδή, ὅτε, and ὁπότε must not be confounded with the same particles in temporal sentences.

§ **81.** 1. Causal sentences regularly take the Indicative, after both primary and secondary tenses; past causes being expressed by the past tenses of the Indicative. The negative particle is οὐ. E. g.

Κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὁρᾶτο. Il. I, 56. Χωόμε-

νος, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας. Il. I, 244. Δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις. Il. I, 231. Μὴ δ' οὕτως κλέπτε νόῳ, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις. Il. I, 132. Νοῦσον ἀνὰ στρατὸν ὦρσε κακήν, ὀλέκοντο δὲ λαοί, οὕνεκα τὸν Χρύσην ἠτίμησ' ἀρητῆρα Ἀτρείδης. Il. I, 11. Καὶ τριήρης δέ τοι ἡ σεσαγμένη ἀνθρώπων διὰ τί ἄλλο φοβερόν ἐστι ἢ ὅτι ταχὺ πλεῖ; διὰ τί δὲ ἄλλο ἄλυποι ἀλλήλοις εἰσὶν οἱ ἐμπλέοντες ἢ διότι ἐν τάξει κάθηνται; Xen. Oec. VIII, 8. Οἱ ἐμοὶ φίλοι οὕτως ἔχοντες μερὶ ἐμοῦ διατελοῦσιν, οὐ διὰ τὸ φιλεῖν ἐμέ, ἀλλὰ διόπερ καὶ αὐτοὶ ἂν οἴονται βέλτιστοι γίγνεσθαι. Id. Mem. IV, 8, 7. (See § 42, 2, Note.) Πρὸς ταῦτα κρύπτε μηδέν, ὡς ὁ πάνθ' ὁρῶν καὶ πάντ' ἀκούων πάντ' ἀναπτύσσει χρόνος, i. e. *since time develops all things*. Soph. Hippon. Fr. 280. Μέγα δὲ τὸ ὁμοῦ τραφῆναι, ἐπεὶ καὶ τοῖς θηρίοις πόθος τις ἐγγίγνεται τῶν συντρόφων. Xen. Mem. II, 3, 4. Ὅτ' οὖν παραινοῦσ' οὐδὲν ἐς πλέον ποιῶ, ἱκέτις ἀφῖγμαι. Soph. O. T. 918. Ὁπότε οὖν πόλις μὲν τὰς ἰδίας ξυμφορὰς οἵα τε φέρειν, εἷς δὲ ἕκαστος τὰς ἐκείνης ἀδύνατος (sc. ἐστί), πῶς οὐ χρὴ πάντας ἀμύνειν αὐτῇ; Thuc. II, 60. Ὅτε τοίνυν τοῦθ' οὕτως ἔχει, προσήκει προθύμως ἐθέλειν ἀκούειν τῶν βουλομένων συμβουλεύειν. Dem. Ol. I, 9, 3. For εὖτε, *since*, see Soph. Aj. 715, O. C. 84; for ὅπου, see Hdt. I, 68.

2. When, however, it is implied that the cause is assigned by some other person than the speaker, the principle of indirect discourse (§ 77, 1) applies to causal sentences.

This has no effect upon the form after primary tenses; but after secondary tenses it allows the verb to stand in the Optative, in the tense originally used by the person who assigned the cause. E. g.

Τὸν Περικλέα ἐκάκιζον, ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι, *they abused Pericles, because being general he did not lead them out.* Thuc. II, 21. (This states the reason assigned by the Athenians for reproaching Pericles: if Thucydides had wished to assign the cause merely on his own authority, he would have used ὅτι οὐκ ἐπεξῆγεν.) Τοὺς συνόντας ἐδόκει ποιεῖν ἀπέχεσθαι τῶν ἀνοσίων, ἐπείπερ ἡγήσαιντο μηδὲν ἄν ποτε ὧν πράττοιεν θεοὺς διαλαθεῖν. Xen. Mem. I, 4, 19. (See § 74, 2, N. 1.) Οἶσθα ἐπαινέσαντα αὐτὸν (Ὅμηρον) τὸν Ἀγαμέμνονα, ὡς βασιλεὺς εἴη ἀγαθός, *because (as he said) he was a good king*. Id. Symp. IV, 6. So ὡς εὑρήκοι, *because (as he said) he had found*, Hdt. I, 44.

Remark. We should suppose that in causal sentences of the second class (§ 81, 2) the mood and tense by which the cause would have been originally stated might also be retained, as in ordinary indirect discourse; so that in the first example above (Thuc. II. 21) ὅτι οὐκ ἐπεξάγει might also be used, in the same sense as ὅτι οὐκ

ἐπεξάγοι. This, however, seems to have been avoided, to prevent the ambiguity which would arise from the three forms, ἐπεξῆγεν, ἐπεξάγοι, and ἐπεξάγει. It will be remembered that the first form, which is the regular one in causal sentences of the first class (§ 81, 1), is allowed only by exception in indirect quotations (§ 70, 2, N. 2); for in indirect discourse the tenses of the Indicative regularly denote time present, past, or future *relatively* to the leading verb; while in causal sentences (as in most other constructions) they regularly denote time *absolutely* present, past, or future. (See § 9.)

NOTE 1. The Optative in causal sentences appears to have been used only after ὅτι, ὡς, and ἐπεί. It is not found in Homer.

NOTE 2. If a cause is to be expressed by an apodosis in which the Indicative or Optative with ἄν is required, those forms can of course follow the causal particles. E. g.

Δέομαι οὖν σου παραμεῖναι ἡμῖν· ὡς ἐγὼ οὐδ' ἂν ἑνὸς ἥδιον ἀκούσαιμι ἢ σοῦ, I beg you then to remain with us; as there is not one whom I should hear more gladly than you. PLAT. Prot. 335 D. *Νῦν δὲ ἐπειδὴ οὐκ ἐθέλεις καὶ ἐμοί τις ἀσχολία ἐστὶ καὶ οὐκ ἂν οἷός τ' εἴην σοι παραμεῖναι ἀποτείνοντι μακροὺς λόγους—ἐλθεῖν γάρ ποί με δεῖ—εἶμι· ἐπεὶ καὶ ταῦτ' ἂν ἴσως οὐκ ἀηδῶς σου ἤκουον.* Ib. 335 C.

NOTE 3. For *relative* causal sentences, see § 65, 4. For the *causal* use of the Participle, see § 109, 4.

SECTION VI.

EXPRESSION OF A WISH.

REMARK. The Greek has one form to express a wish referring to a *future* object, and another to express one referring to a *present* or *past* object which (it is implied) *is not* or *was not* attained. To the former class belong such wishes as *O that he may come!* — *O that this may happen!* — Utinam veniat; to the latter, such as *O that this had happened!* — *O that this were true!* — Utinam hoc factum esset, — Utinam hoc verum esset.

§ 82. If the wish refers to the *future*, the Optative is used after the particles of wishing εἴθε or εἰ γάρ (nega-

tively, εἴθε μή, εἰ γὰρ μή, or simply μή), *O that, O if, would that* (*O that not*, &c.). Εἴθε and εἰ γάρ may, however, be omitted; and thus the Optative often stands alone to express a wish.

The Present Optative refers to a continued or repeated action or state in the future; the Aorist (which is the most common) refers to a momentary or single act in the future. E. g.

Αἲ γὰρ ἐμοὶ τοσσήνδε θεοὶ δύναμιν παραθεῖεν, *O that the Gods would clothe me with so much strength!* Od. III, 205. Αἴθ' οὕτως, Εὔμαιε, φίλος Διὶ πατρὶ γένοιο, *mayest thou become in like manner a friend to father Zeus.* Od. XIV, 440. Ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἱκέσθαι, *may the Gods grant you*, &c. Il. I, 18. Μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην. Il. XXII, 304. Τὸ μὲν νῦν ταῦτα πρήσσοις τάπερ ἐν χερσὶ ἔχεις, *may you for the present continue to do what you now have in hand.* Hdt. VII, 5. Θήσω πρυτανεῖ, ἢ μηκέτι ζῴην ἐγώ, *or may I no longer live.* Arist. Nub. 1255. Νικῴη δ' ὅ τι πᾶσιν ὑμῖν μέλλει συνοίσειν, *and may that opinion prevail*, &c. Dem. Phil. I, 55, 6. Τεθναίην, ὅτε μοι μηκέτι ταῦτα μέλοι. Mimnerm. I, 2. Πλούσιον δὲ νομίζοιμι τὸν σοφόν. Plat. Phaedr. 279 C. Ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος. Soph. Aj. 550. Οὕτω νικήσαιμί τ' ἐγὼ καὶ νομιζοίμην σοφός, *on this condition may I gain the prize* (*in this case*) *and be* (*always*) *considered wise.* Arist. Nub. 520. (See Note 4.) Εἴθ', ὦ λῷστε, φίλος ἡμῖν γένοιο. Xen. Hell. IV, 1, 38. Εἰ γὰρ γενοίμην, τέκνον, ἀντὶ σοῦ νεκρός. Eur. Hippol. 1410. Ξυνενέγκοι μὲν ταῦτα ὡς βουλόμεθα. Thuc. VI, 20. Αὐτὸς ἀεὶ ἐπιστήσει καὶ ἅπαντα, ἂν ἐγὼ βούλωμαι.—Ἀλλὰ βουληθείης, *may you only be willing!* Plat. Euthyd. 296 D. So εἶεν, *be it so,—well.*

Μηκέτ' ἔπειτ' Ὀδυσῆι κάρη ὤμοισιν ἐπείη, μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἴην, *then may the head of Ulysses no longer remain on his shoulders, and no longer may I be called the father of Telemachus.* Il. II, 259. (See Rem. 1.)

From its use in wishes the *Optative* Mood (ἔγκλισις εὐκτική) received its name.

Remark 1. The Future Optative was not used in wishes in classic Greek. The Perfect was probably not used except in the signification of the Present (§ 17, N. 3), as in the last example. If such a phrase as εἴθε νενικήκοι were used, it would mean *O that it may prove* (*hereafter*) *that he has been victorious!* See § 18, 1.

Remark 2. In Homer we occasionally find the Present Optative in a wish referring to present time, where later writers would have used the Imperfect Indicative. E. g.

Εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο
Εἴην ἤματα πάντα, τέκοι δέ με πότνια Ἥρη,
Τιοίμην δ' ὡς τίετ' Ἀθηναίη καὶ Ἀπόλλων,
Ὡς νῦν ἡμέρη ἥδε κακὸν φέρει Ἀργείοισιν,

O that I were the son of Zeus, and that Hera were my mother, and that I were honored as Athene and Apollo are honored, &c. Il. XIII, 825. (Here τέκοι is nearly equivalent to μήτηρ εἴη: cf. ὦ τεκοῦσα, *O mother*, quoted under § 83, 1.)

Ὦ γέρον, εἴθ', ὡς θυμὸς ἐνὶ στήθεσσι φίλοισιν
Ὥς τοι γοῦναθ' ἕποιτο, βίη δέ τοι ἔμπεδος εἴη·
Ἀλλά σε γῆρας τείρει ὁμοίιον· ὡς ὄφελέν τις
Ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.

The idea is, *O that thy knees equalled thy heart in strength*, &c. Il. IV, 313. At the end we have the more regular form, ὄφελέν τις ἄλλος ἔχειν, *would that some other man had it* (γῆρας). § 83, 2, N. 1.

Εἴθ' ὡς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἴη·
Τῷ κε τάχ' ἀντήσειε μάχης κορυθαίολος Ἕκτωρ,

O that I were again so young, &c. Il. VII, 157. See VII, 133.

For a similar exceptional use in Homer of the Present Optative in protasis, see § 49, 2, N. 6 (*b*). The optatives in the examples quoted above may perhaps be explained as referring to the future, and translated, *O that I might be*, &c.

NOTE 1. In the poets, especially Homer, the Optative without εἴθε or εἰ γάρ sometimes expresses a *concession* or *permission*; and sometimes an *exhortation*, in a sense approaching that of the Imperative. E. g.

Αὖτις Ἀργείην Ἑλένην Μενέλαος ἄγοιτο, *Menelaus may take back Argive Helen.* Il. IV, 19. Τεθναίης, ὦ Προῖτ', ἢ κάκτανε Βελλεροφόντην, *either die, or kill Bellerophontes.* Il. VI, 164. Ἀλλά τις Δολίον καλέσειε, *let some one call Dolios.* Od. IV, 735. So AESCH. Prom. 1049 and 1051.

NOTE 2. The poets sometimes use the simple εἰ (without -θε or γάρ) with the Optative in wishes. E. g.

Ἀλλ' εἴ τις καὶ τούσδε μετοιχόμενος καλέσειεν. Il. X, 111.
Εἴ μοι γένοιτο φθόγγος ἐν βραχίοσιν. EUR. Hec. 836.

NOTE 3. The poets, especially Homer, sometimes use ὡς before the Optative in wishes. This ὡς cannot be expressed in English; and it is not to be translated *so* (as if it were written ὥς), or confounded with οὕτως used as in Note 4. E. g.

Ὡς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτά γε ῥέζοι, *O that any other also may perish*, &c. Od. I, 47. See Od. XXI, 201. Ὡς ὁ τάδε πορὼν ὄλοιτ', εἴ μοι θέμις τάδ' αὐδᾶν. SOPH. El. 126.

NOTE 4. Οὕτως, *thus, on this condition*, may be prefixed to the Optative in *protestations*, where a wish is expressed upon some condition; which condition is usually added in another clause. E. g

Οὕτως ὄναισθε τούτων, μὴ περιίδητέ με, *may you enjoy these on this condition, — do not neglect me.* DEM. Aph. II, 842, 9.

Note 5. The Optative in wishes belonging under this head never takes the particle ἄν. If a wish is expressed in the form of an ordinary apodosis, as πῶς ἂν ὀλοίμην, *how gladly I would perish* (i. e. *if I could*), it does not belong here, but under § 52, 2.

§ 83. 1. If the wish refers to the *present* or the *past*, and it is implied that its object *is not* or *was not attained*, the secondary tenses of the Indicative are used. The particles of wishing here *cannot* be omitted. The distinction between the Imperfect and Aorist Indicative is the same as in protasis (§ 49, 2); the Imperfect referring to present time or to a continued or repeated action in past time, and the Aorist to a momentary or single action in past time. E. g.

Εἴθε τοῦτο ἐποίει, *would that he were now doing this*, or *would that he had been doing this;* εἴθε τοῦτο ἐποίησεν, *would that he had done this;* εἴθε ἦν ἀληθές, *would that it were true;* εἴθε μὴ ἐγένετο, *would that it had not happened.*

Εἴθ' εἶχες, ὦ τεκοῦσα, βελτίους φρένας, *would that thou, O mother, hadst a better understanding.* EUR. El. 1061. Εἰ γὰρ τοσαύτην δύναμιν εἶχον, *would that I had so great power.* Id. Alc. 1072. Εἴθε σοι, ὦ Περίκλεις, τότε συνεγενόμην. XEN. Mem. I, 2, 46. Ἰώ, μὴ γᾶς ἐπὶ ξένας θανεῖν ἔχρῃζες, *O that thou hadst not chosen to die in a foreign land.* SOPH. O. C. 1713.

REMARK. The Indicative cannot be used in wishes without εἴθε or εἰ γάρ, as it would occasion ambiguity; this cannot arise in the case of the Optative, which is not regularly used in independent sentences without ἄν, except in wishes. The last example quoted above shows that the Indicative with μή alone can be used in negative wishes. (This passage is often emended; see, however, Hermann's note on the passage, and on EUR. Iph. Aul. 575.)

2. The Aorist ὤφελον and sometimes the Imperfect ὤφελλον of ὀφείλω, *debeo*, may be used with the Infinitive in wishes of this class, with the same meaning as the secondary tenses of the Indicative. The Present Infinitive is used when the wish refers to the present or to continued or repeated past action, and the Aorist (rarely the Perfect) when it refers to the past.

Ὤφελον or ὤφελλον may be preceded by the particles of wishing, εἴθε, εἰ γάρ, or μή (not οὐ). E. g.

Ὤφελε τοῦτο ποιεῖν, *would that he were* (*now*) *doing this* (lit. *he ought to be doing it*), or *would that he had* (*habitually*) *done this* (lit. *he ought to have done this*). Ὤφελε τοῦτο ποιῆσαι, *would that he had done this.*

Ὢν ὄφελον τριτάτην περ ἔχων ἐν δώμασι μοῖραν ναίειν, οἱ δ' ἄνδρες σόοι ἔμμεναι οἳ τότ' ὄλοντο, *O that I were living with even a third part, &c., and that those men were safe who then perished.* Od. IV, 97. Μὴ ὄφελον νικᾶν τοιῷδ' ἐπ' ἀέθλῳ, *O that I had not been victorious in such a contest.* Od. XI, 548. See Il. XVIII, 86, αἴ ὄφελες σὺ μὲν αὖθι ναίειν, Πηλεὺς δὲ θνητὴν ἀγαγέσθαι. Τὴν ὄφελ' ἐν νήεσσι κατακτάμεν Ἄρτεμις ἰῷ, *O that Artemis had slain her*, &c. Il. XIX, 59. Ὀλέσθαι ὤφελον τῇδ' ἡμέρᾳ, *O that I had perished on that day.* SOPH. O. T. 1157. Εἴθ' ὤφελ' Ἀργοῦς μὴ διαπτάσθαι σκάφος Κόλχων ἐς αἶαν κυανέας Συμπληγάδας. EUR. Med. 1. Εἰ γὰρ ὤφελον οἷοί τε εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργάζεσθαι, *O that the multitude were able*, &c. PLAT. Crit. 44 D Μή ποτ' ὤφελον λιπεῖν τὴν Σκῦρον, *O that I never had left Scyros* SOPH. Phil. 969. Αἴθ' ἅμα πάντες Ἕκτορος ὠφέλετ' ἀντὶ θοῇς ἐπὶ νηυσὶ πεφάσθαι, *would that ye all had been slain instead of Hector.* Il. XXIV, 253. Ἀνδρὸς ἔπειτ' ὤφελλον ἀμείνονος εἶναι ἄκοιτις, ὃς ᾔδη νέμεσίν τε καὶ αἴσχεα πόλλ' ἀνθρώπων, *O that I were the wife of a better man, who knew*, &c. Il. VI, 350. (For ᾔδη, see § 64, 2.)

For the origin of this construction, see § 49, 2, N. 3 (*b*) and (*c*).

NOTE 1. The secondary tenses of the Indicative are not used in Homer to express wishes; ὤφελον with the Infinitive being generally used when it is implied that the wish is not or was not fulfilled. (See § 82, Rem. 2.) The latter construction is used chiefly by the poets.

NOTE 2. Neither the secondary tenses of the Indicative nor the form with ὤφελον in wishes can (like the Optative) be preceded by the simple εἰ (without -θε or γάρ).

Ὡς, used as in § 82, N. 3, often precedes ὤφελον, &c. in Homer, and rarely in the Attic poets. E. g.

Ἤλυθες ἐκ πολέμου; ὡς ὤφελες αὐτόθ' ὀλέσθαι. Il. III, 428.
Ὡς ὤφελλ' Ἑλένης ἀπὸ φῦλον ὀλέσθαι. Od. XIV, 68.
Ὡς πρὶν διδάξαι γ' ὤφελες μέσος διαρραγῆναι. ARIST. Ran. 955.

REMARK. Expressions of a wish with the Optative or Indicative after εἴθε, εἰ γάρ, &c. were originally protases with the apodosis suppressed. Thus, εἰ γὰρ γένοιτο, *O that it may happen* (lit. *if it would only happen*), implies an apodosis like εὐτυχὴς ἂν

εἴην, *I should be fortunate*, or *I should rejoice ;* εἰ γὰρ ἐγένετο, *O that it had happened*, implies one like εὐτυχὴς ἂν ἦν (*if it haa only happened, I should have been fortunate*). It will be seen that the use of the moods and tenses is precisely the same as in the corresponding classes of protasis (§ 50, 2 ; § 49, 2). The analogy with the Latin is the same as in protasis : — εἰ γὰρ τοῦτο ποιοίη (or ποιήσειεν), O si hoc faciat, *O that he may do this ;* εἰ γὰρ τοῦτο ἐποίει, O si hoc faceret, *O that he were doing this ;* εἰ γὰρ τοῦτο ἐποίησεν, O si hoc fecisset, *O that he had done this ;* εἰ γὰρ μὴ ἐγένετο, utinam ne factum esset, *O that it had not happened.*

The form with ὤφελον and the Infinitive, on the other hand, is an apodosis with a protasis implied. See § 49, 2, N. 3, *b*

SECTION VII.

Imperative and Subjunctive in Commands, Exhortations, and Prohibitions.

§ 84. The Imperative is used to express a command, an exhortation, or an entreaty. E. g.

Λέγε, *speak thou.* Φεῦγε, *begone !* Ἐλθέτω, *let him come.* Χαιρόντων, *let them rejoice.* Ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος. Il. I, 322. Ζεῦ, Ζεῦ, θεωρὸς τῶνδε πραγμάτων γενοῦ. Aesch. Choeph. 246.

Note 1. The Imperative is often emphasized by ἄγε (or ἄγετε), φέρε, or ἴθι, *come.* These words may bo in the singular when the Imperative is in the plural, and in the second person when the Imperative is in the third. E. g.

Εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅστις ὅδ' ἐστίν. Il. III, 192. Ἀλλ' ἄγε μίμνετε πάντες, ἐυκνήμιδες Ἀχαιοί. Il. II, 331. Βάσκ' ἴθι, οὖλε ὄνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν. Il. II, 8. Ἄγε δὴ ἀκούσατε. Xen. Apol. § 14. Ἄγετε δειπνήσατε. Xen. Hell. V, 1, 18. Φέρ' εἰπὲ δή μοι. Soph. Ant. 534. Φέρε δή μοι τόδε εἰπέ. Plat. Crat. 385 B. Ἴθι δὴ λέξον ἡμῖν πρῶτον τοῦτο. Xen. Mem. III, 3, 3. Ἴθι νυν παρίστασθον. Arist. Ran. 1378. Ἴθι νυν λιβανωτὸν δεῦρό τις καὶ πῦρ δότω. Ib. 871.

REMARK. *Φέρε* is not used in this way in Homer.

NOTE 2. The poets sometimes use the *second* person of the Imperative with *πᾶς* in hasty commands. E. g.

Ἄκουε πᾶς, hear, every one! ARIST. Thesm. 372. *Χώρει δεῦρο πᾶς ὑπηρέτης· τόξευε, παῖε· σφενδόνην τίς μοι δότω.* Id. Av. 1187. *Ἄγε δὴ σιώπα πᾶς ἀνήρ.* Id. Ran. 1125.

NOTE 3. The Imperative is sometimes used in relative clauses depending on an interrogative (usually *οἶσθα*), where we should expect the relative clause to be completed by *δεῖ* with an Infinitive, and the Imperative to stand by itself. E. g.

Ἀλλ' οἶσθ' ὃ δρᾶσον; τῷ σκέλει θένε τὴν πέτραν, but do you know what to do? strike the rock with your leg! ARIST. Av. 54. (We should expect here *οἶσθ' ὃ δεῖ δρᾶσαι; δρᾶσον· κ.τ.λ., do you know what to do? if so, do it: viz. strike the rock,* &c.) *Οἶσθ' ὅ μοι σύμπραξον, do you know what you must do for me? if so, do it.* EUR. Heracl. 451. *Οἶσθά νυν ἅ μοι γενέσθω; δεσμὰ τοῖς ξένοισι πρόσθες, do you know what must be done for me (ἃ δεῖ μοι γενέσθαι)? let it be done then (γενέσθω), viz. put chains on the strangers.* Id. Iph. Taur. 1203. *Οἶσθ' ὡς ποίησον;* SOPH. O. T. 543. (Compare EUR. Cycl. 131, *οἶσθ' οὖν ὃ δράσεις; dost thou know what thou art to do?*)

NOTE 4. The Imperative sometimes denotes a mere concession, and sometimes a supposition (where something is supposed to be true for argument's sake). E. g.

Πλούτει τε γὰρ κατ' οἶκον· ἐὰν δ' ἀπῇ τούτων τὸ χαίρειν, τἆλλ' ἐγὼ καπνοῦ σκιᾶς οὐκ ἂν πριαίμην. SOPH. Ant. 1168. *Προσειπάτω τινὰ φιλικῶς ὅ τε ἄρχων καὶ ὁ ἰδιώτης, suppose that both the ruler and the private man address,* &c. XEN. Hier. VIII, 3.

§ 85. The *first person* of the Subjunctive (usually in the *plural*) is used in exhortations, supplying the want of a first person to the Imperative. *Ἄγε* (*ἄγετε*) or *φέρε*, *come*, often precedes. E. g.

Ἴωμεν, let us go. Ἴδωμεν, let us see. Οἴκαδέ περ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐῶμεν, let us sail homeward with our ships, and leave him. Il. II, 236. *Ἀλλ' εἰ δοκεῖ, πλέωμεν, ὁρμάσθω ταχύς.* SOPH. Phil. 526. *Ἐπίσχετον, μάθωμεν.* Ib. 539. *Ἐπίσχες, ἐμβάλωμεν εἰς ἄλλον λόγον.* EUR. El. 962. *Παρῶμέν τε οὖν ὥσπερ Κῦρος κελεύει, ἀσκῶμέν τε δι' ὧν μάλιστα δυνησόμεθα κατέχειν ἃ δεῖ, παρέχωμέν τε ἡμᾶς αὐτούς, κ.τ.λ.* XEN. Cyr. VIII, I, 5. *Ἀλλ' ἄγεθ', ὡς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες.* Il. II, 139. *Ἀλλ' ἄγε δὴ καὶ νῶι μεδώμεθα θούριδος ἀλκῆς.* Il. IV, 418. *Φέρε δὴ διαπεράνωμεν λόγους.* EUR. Androm. 333. *Δεῦτε, φίλοι, τὸν ξεῖνον ἐρώμεθα.* Od. VIII, 133.

NOTE 1. The first person *singular* of the Subjunctive, when it is used in this way, almost always takes ἄγε (ἄγετε) or φέρε, unless some other Imperative precedes. E. g.

Ἀλλ' ἄγε δὴ τὰ χρήματ' ἀριθμήσω καὶ ἴδωμαι. Od. XIII, 215. Ἀλλ' ἄγεθ' ὑμῖν τεύχε' ἐνείκω θωρηχθῆναι. Od. XXII, 139. Θάπτε με ὅττι τάχιστα, πύλας Ἀίδαο περήσω, *bury me as quickly as possible; let me pass the gates of Hades.* Il. XXIII, 71. Φέρ' ἀκούσω, *come, let me hear.* HDT. I, 11. Σῖγα, πνοὰς μάθω· φέρε πρὸς οὖς βάλω. EUR. Herc. F. 1059. Ἐπίσχετ' αὐδὴν τῶν ἔσωθεν ἐκμάθω. Id. Hippol. 567. Λέγε δή, ἴδω. PLAT. Rep. V. 457 C.

NOTE 2. The *second* and *third* persons of the Subjunctive are not regularly used in *affirmative* exhortations, the Imperative being the regular form in these persons. (For the Aorist Subjunctive with μή in *prohibitions*, see § 86.)

In some cases the Optative in wishes, in the second and third persons, has almost the force of an exhortation. (§ 82, N. 1.)

In a few exceptional cases, we find even the *second* person of the Subjunctive in exhortations, like the first person, but always accompanied by φέρε. E. g.

Φέρ', ὦ τέκνον, νῦν καὶ τὸ τῆς νήσου μάθῃς. SOPH. Phil. 300.

For the Future Indicative used elliptically in exhortations after ὅπως, see § 45, Note 7.

REMARK. The preceding rules apply only to *affirmative* exhortations: these should be carefully distinguished from *prohibitions* with μή (§ 86). The use of the Imperative in prohibitions is generally confined to the Present tense.

§ 86. In prohibitions, in the second and third persons, the *Present Imperative* or the *Aorist Subjunctive* is used after μή and its compounds. The former expresses a continued or repeated, the latter a single or momentary prohibition.

In the first person (where the Imperative is wanting) the Present Subjunctive is allowed. E. g.

Μὴ ποίει τοῦτο, *do not do this (habitually)*; μὴ ποιήσῃς τοῦτο, *do not do this (single act)*. Ἐξαύδα, μὴ κεῦθε νόῳ, ἵνα εἴδομεν ἄμφω. Il. I, 363. Ἀτρείδη, μὴ ψεύδε' ἐπιστάμενος σάφα εἰπεῖν. Il. IV, 404. Ἀργεῖοι, μή πώ τι μεθίετε θούριδος ἀλκῆς. Il. IV, 234. Εἰπέ μοι εἰρομένῳ νημερτέα, μηδ' ἐπικεύσῃς. Od. XV, 263. Ἤδη νῦν σῷ παιδὶ ἔπος φάο, μηδ' ἐπίκευθε. Od. XVI, 168. Μηκέτι νῦν δήθ' αὖθι λεγώμεθα, μηδ' ἔτι δηρὸν ἀμβαλλώμεθα ἔργον. Il. II, 435. Ὑμεῖς δὲ τῇ γῇ τῇδε μὴ βαρὺν κότον σκήψησθε, μὴ θυμοῦσθε

μηδ' ἀκαρπίαν τι ὑ ξ η τ ε. AESCH. Eumen. 800. Ὃν μήτ' ὀ κ ν ε ῖ τ ε, μήτ' ἀφῆτ' ἔπος κακόν. SOPH. O. C. 731. Μὴ θ ῆ σ θ ε νόμον μηδένα, ἀλλὰ τοὺς βλάπτοντας ὑμᾶς λύσατε. DEM. Ol. III, 31, 11. (Here θέσθε would not be allowed by § 86; although λύσατε, in a mere *exhortation*, is regular, by § 84.) Μὴ κατὰ τοὺς νόμους δ ι κ ά σ η τ ε· μὴ β ο η θ ή σ η τ ε τῷ πεπονθότι δεινά· μὴ ε ὐ ο ρ κ ε ῖ τ ε. Id. Mid. 582, 15. Μὴ π ρ ί η, παῖ, δᾆδα. ARIST. Nub. 613. Καὶ μηδεὶς ὑ π ο λ ά β η με βούλεσθαι λαθεῖν. ISOC. Phil. p. 101 A. § 93. Καὶ μηδεὶς ο ἰ έ σ θ ω μ' ἀγνοεῖν. Id. Paneg. p. 55 C. § 73.

NOTE 1. (*a*.) With the exception of the first person (§ 86), the Present Subjunctive is not used in prohibitions.

An elliptical use of the Subjunctive (sometimes the Present) after μή or ὅπως μή, with a verb of fearing understood, must not be confounded with this. (See § 46, N. 4.)

(*b*.) The *second* person of the Aorist Imperative is very seldom found in prohibitions; the *third* person is less rare. E. g.

Μηδ' ἡ βία σε μηδαμῶς ν ι κ η σ ά τ ω. SOPH. Aj. 1334. Μηδέ σοι μ ε λ η σ ά τ ω. AESCH. Prom. 332. So Prom. 1004. Καὶ μηδεὶς ὑμῶν π ρ ο σ δ ο κ η σ ά τ ω ἄλλως. PLAT. Apol. 17 C.
Μὴ ψ ε ῦ σ ο ν, ὦ Ζεῦ, τῆς ἐπιούσης ἐλπίδος. ARIST. Thes. 870

NOTE 2. The first person *singular* even of the Aorist Subjunctive in prohibitions is rare, and is found only in the poets. E. g.

Μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κ ι χ ε ί ω. Il. I, 26. Ἀλλά μ' ἔκ γε τῆσδε γῆς πόρθμευσον ὡς τάχιστα, μηδ' αὐτοῦ θ ά ν ω. SOPH. Tr. 801. Ὦ ξεῖνοι, μὴ δῆτ' ἀ δ ι κ η θ ῶ. Id. O. C. 174. (This may be explained also by § 46, N. 4.)

SECTION VIII.

SUBJUNCTIVE (LIKE FUTURE INDICATIVE) IN INDEPENDENT SENTENCES. — INTERROGATIVE SUBJUNCTIVE. — *Οὐ μή* WITH SUBJUNCTIVE AND FUTURE INDICATIVE.

§ 87. In the Homeric language the Subjunctive is sometimes used in independent sentences, with the force of a weak Future Indicative. E. g.

Οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴ δ ω μ α ι, *for I never yet saw, nor shall I* (or *can I*) *ever see such men.* Il. I, 262. Ὑμῖν ἐν πάντεσσι περικλυτὰ δῶρ' ὀ ν ο μ ή ν ω, *I will enumerate the gifts*, &c. Il. IX,

121. *Δύσομαι ἐς Ἀΐδαο, καὶ ἐν νεκύεσσι φαείνω, I will descend to Hades, and shine among the dead* (said by the Sun). Od. XII, 383. (Here the Future *δύσομαι* and the Subjunctive *φαείνω* hardly differ in their force.) *Καί ποτέ τις εἴπησιν, and some one will perhaps say.* Il. VI, 459. (In vs. 462, referring to the same thing, we have *ὥς ποτέ τις ἐρέει.*) *Οὐκ ἔσθ' οὗτος ἀνὴρ, οὐδ' ἔσσεται, οὐδὲ γένηται, ὅς κεν Τηλεμάχῳ σῷ υἱέϊ χεῖρας ἐποίσει.* Od. XVI, 437. *Μνήσομαι οὐδὲ λάθωμαι Ἀπόλλωνος ἑκάτοιο, I will remember and will not forget the far-shooting Apollo.* Hymn. in Apoll. 1.

REMARK. The Aorist is the tense usually found in this construction. The first person singular is the most common, and instances of the second person are very rare.

NOTE. This Homeric Subjunctive, like the Future Indicative, is sometimes joined with *ἄν* or *κέ* to form an apodosis. This enabled the earlier language to express an apodosis with a sense between that of the Optative with *ἄν* and that of the simple Future Indicative, which the Attic was unable to do. (See § 38, 2.) E. g.

Εἰ δέ κε μὴ δώησιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι, but if he does not give her up, I will take her myself. Il. I, 324. (Here *ἕλωμαι κεν* has a shade of meaning between *ἑλοίμην κεν, I would take,* and *αἱρήσομαι, I will take,* which neither the Attic Greek nor the English can express.) Compare *ἥν χ' ὑμῖν σάφα εἴπω, ὅτε πρότερός γε πυθοίμην,* Od. II, 43, with *ἥν χ' ἡμῖν σάφα εἴποι, ὅτε πρότερός γε πύθοιο,* II, 31, — both referring to the same thing. See also Il. III, 54; and VI, 448, the last example under § 59, N. 1.

§ 88. The first person of the Subjunctive is used in *questions of doubt,* where the speaker asks himself or another *what he is to do.* The negative particle is *μή.* In Attic Greek this Subjunctive is often introduced by *βούλει* or *βούλεσθε* (poetic *θέλεις* or *θέλετε*). E. g.

Εἴπω τοῦτο; shall I say this? or *βούλει εἴπω τοῦτο; do you wish that I should say this? Μὴ τοῦτο ποιῶμεν, shall we not do this? Τί εἴπω;* or *τί βούλεσθε εἴπω; what shall I say?* or *what do you want me to say?* For the Future in such questions, see § 25, 1, N. 4.

Πῇ γὰρ ἐγώ, φίλε τέκνον, ἴω; τεῦ δώμαθ' ἵκωμαι ἀνδρῶν οἳ κραναὴν Ἰθάκην κάτα κοιρανέουσιν; Ἦ ἰθὺς σῆς μητρὸς ἴω καὶ σοῖο δόμοιο; whither shall I go? to whose house shall I come? &c. Od. XV, 509. *Ἦ αὐτὸς κεύθω; φάσθαι δέ με θυμὸς ἀνώγει.* Od. XXI, 194. *Ὦ Ζεῦ, τί λέξω; ποῖ φρενῶν ἔλθω, πάτερ;* SOPH. O. C. 310. *Ὤμοι ἐγώ, πᾶ βῶ; πᾶ στῶ; πᾶ κέλσω;* EUR. Hec. 1056. *Ποῖ τράπωμαι ποῖ πορευθῶ;* Ib. 1099. *Εἴπω τι τῶν εἰωθότων, ὦ δέσποτα;* ARIST. Ran. 1. *Τίνα γὰρ μάρτυρα μείζω παράσχωμαι;* DEM.

F. L. 416. 7. Μηδ', ἐάν τι ὠνῶμαι, . . . ἔρωμαι ὁπόσου πωλεῖ; *may I not ask*, &c.? Μηδ' ἀποκρίνωμαι οὖν, ἄν τίς με ἐρωτᾷ νέος, ἐὰν εἰδῶ; *and may I not answer*, &c. XEN. Mem. I. 2, 36. Μισθωσώμεθα οὖν κήρυκα, ἢ αὐτὸς ἀνείπω; PLAT. Rep. IX, 580 B. Μεθύοντα ἄνδρα πάνυ σφόδρα δέξεσθε συμπότην, ἢ ἀπίωμεν; *will you receive him, or shall we go away?* Id. Symp. 212 E. Ἆρα μὴ αἰσχυνθῶμεν τὸν Περσῶν βασιλέα μιμήσασθαι; *shall we then be ashamed to imitate the king of the Persians?* XEN. Oecon. IV, 4.

Ποῦ δὴ βούλει καθιζόμενοι ἀναγνῶμεν; *where wilt thou that we sit down and read?* PLAT. Phaedr. 228 E. (So 263 E.) Βούλει οὖν ἐπισκοπῶμεν ὅπου ἤδη τὸ δυνατόν ἐστι; XEN. Mem. III, 5, 1. Βούλει λάβωμαι δῆτα καὶ θίγω τί σου; SOPH. Phil. 761. Βούλεσθ' ἐπεισπέσωμεν; EUR. Hec. 1042. Θέλεις μείνωμεν αὐτοῦ κἀνακούσωμεν γόων; SOPH. El. 81. Τί σοι θέλεις δῆτ' εἰκάθω; Id. O. T. 651. Θέλετε θηρασώμεθα Πενθέως Ἀγαυὴν μητέρ' ἐκ βακχευμάτων, χάριν τ' ἄνακτι θῶμεν; EUR. Bacch. 719. So with κελεύετε: Ἀλλὰ πῶς; εἴπω κελεύετε καὶ οὐκ ὀργιεῖσθε; *do you command me to speak*, &c.? DEM. Phil. III, 123, 1.

In PLAT. Rep. II, 372 E, we find βούλεσθε and a Subjunctive with εἰ in protasis: εἰ δ' αὖ βούλεσθε καὶ φλεγμαίνουσαν πόλιν θεωρήσωμεν, οὐδὲν ἀποκωλύει, i. e. *if you will have us examine*, &c. (§ 49, 1.)

REMARK. In this construction there is an implied appeal to some person (sometimes to the speaker himself), so that βούλει or some similar word can always be understood, even if it is not expressed. Homeric examples in which this is not the case fall naturally under § 87.

In the later Greek the classic form θέλετε εἴπω; was developed into θέλετε ἵνα (or ὅπως) εἴπω; — from which comes the modern Greek θέλετε νὰ εἴπω; or νὰ εἴπω; *will you have me speak?*

NOTE 1. The *third* person of the Subjunctive is sometimes used in questions, but less frequently than the first. This happens chiefly when a speaker refers to himself by τὶς. Examples of the *second* person are very rare. E. g.

Πότερόν σέ τις, Αἰσχίνη, τῆς πόλεως ἐχθρὸν ἢ ἐμὸν εἶναι φῇ; i. e. *shall we call you the city's enemy, or mine?* DEM. Cor. 268, 28. Εἶτα ταῦθ' οὗτοι πεισθῶσιν ὑπὲρ αὐτῶν σε ποιεῖν, καὶ τὰ τῆς σῆς πονηρίας ἔργα ἐφ' ἑαυτοὺς ἀναδέξωνται; i. e. *are these men to believe*, &c.; *and are they to assume*, &c. Id. Androt. 613, 3. Τί τις εἶναι τοῦτο φῇ; Id. F. L. 369, 12. Θύγατερ, ποῖ τις φροντίδος ἔλθῃ; SOPH. O. C. 170. Ποῖ τις οὖν φύγῃ; Id. Aj. 403. Πόθεν οὖν τις ταύτης ἄρξηται μάχης; PLAT. Phil. 15 D. Πῶς τις πείθηται; Il. I, 150. (Πῶς οὖν ἔτ' εἴπῃς ὅτι συνέσταλμαι κακοῖς; EUR. Herc. F. 1417.) See Krüger, Vol. I, § 54, 2; Notes 4 and 5.

NOTE 2. The Subjunctive is often used in the question

τί πάθω; what will become of me? or *what harm will it do me.* literally, *what shall I undergo?* E. g.

Ὤ μοι ἐγώ, τί πάθω; τί νύ μοι μήκιστα γένηται; Od. V, 465. So Il. XI, 404. Τί πάθω; τί δὲ δρῶ; τί δὲ μήσωμαι; AESCH. Sept. 1057. Τί πάθω τλήμων; Id. Pers. 912; ARIST. Plut. 603. Τί πάθω; τί δὲ μήσομαι; οἴμοι. SOPH. Trach. 973. Τὸ μέλλον, εἰ χρή, πείσομαι· τί γὰρ πάθω; *I shall suffer what is to come, if it must be; for what harm can it do me?* EUR. Phoen. 895. (The difference between this and the ordinary meaning of πάσχω is here seen.) Ὡμολόγηκα· τί γὰρ πάθω; PLAT. Euthyd. 302 D. So in the plural, HDT. IV, 118; Τί γὰρ πάθωμεν μὴ βουλομένων ὑμέων τιμωρέειν;

§ 89. The double negative οὐ μή is sometimes used with the Subjunctive and the Future Indicative in independent sentences, being equivalent to a strong single negative. The compounds of both οὐ and μή can be used here as well as the simple forms.

1. The Subjunctive (sometimes the Future Indicative) with οὐ μή may have the force of an emphatic Future with οὐ. Thus οὐ μὴ τοῦτο γένηται (sometimes οὐ μὴ τοῦτο γενήσεται) means *this surely will not happen*, being a little more emphatic than οὐ τοῦτο γενήσεται. E. g.

(Aor. Subj.) Οὐ μὴ πίθηται, *he will not obey.* SOPH. Phil. 103. Οὔτε γὰρ γίγνεται οὔτε γέγονεν οὐδὲ οὖν μὴ γένηται ἀλλοῖον ἦθος, *for there is not, nor has there been, nor will there ever be,* &c. PLAT. Rep. VI, 492 E. (Here οὐδὲ μὴ γένηται is merely more emphatic than the ordinary οὐ γενήσεται.) Καὶ τῶνδ' ἀκούσας οὔ τι μὴ ληφθῶ δόλῳ. AESCH. Sept. 38. Ἀλλ' οὔ ποτ' ἐξ ἐμοῦ γε μὴ πάθῃς τόδε. SOPH. El. 1029. Οὔτοι σ' Ἀχαιῶν, οἶδα, μή τις ὑβρίσῃ. Id. Aj. 560. Ἀλλ' οὔ τι μὴ φύγητε λαιψηρῷ ποδί. EUR. El. 1039. Τῶν ἢν κρατήσωμεν, οὐ μή τις ἡμῖν ἄλλος στρατὸς ἀντιστῇ κοτε ἀνθρώπων. HDT. VII, 53. So I, 199. Οὐ μή σε κρύψω πρὸς ὅντινα βούλομαι ἀφικέσθαι. XEN. Cyr. VII, 3, 13. Οἵ γε Ἀρμένιοι οὐ μὴ δέξωνται τοὺς πολεμίους. Ib. III, 2, 8. Ἂν μέντοι καθώμεθα οἴκοι, οὐδέποτ' οὐδὲν ἡμῖν οὐ μὴ γένηται τῶν δεόντων. DEM. Phil. I, 53, 4. So Phil. III, 130, 11.

(Pres. Subj.) Ἢν γὰρ ἅπαξ δύο ἢ τριῶν ἡμερῶν ὁδὸν ἀπόσχωμεν, οὐκέτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν. XEN. An. II, 2, 12. So οὐ μὴ δύνωνται, Id. Hier. XI, 15. Πρὸς ταῦτα κακούργει καὶ συκοφάντει, εἴ τι δύνασαι· οὐδέν σου παρίεμαι· ἀλλ' οὐ μὴ οἷός τ' ᾖς, *but you will not be able.* PLAT. Rep. I, 341 B.

(Fut. Ind.) Οὔ σοι μὴ μεθέψομαί ποτε. SOPH. El. 1052. Τοὺς γὰρ πονηροὺς οὐ μή ποτε ποιήσετε βελτίους. AESCHIN. Cor. § 177. Οὔ τοι μήποτε σ' ἐκ τῶν ἑδράνων, ὦ γέρον, ἄκοντά τις ἄξει. SOPH. O. C. 176. So οὐκ οὖν μὴ δδοιπορήσεις, O. C. 848; and HDT. III, 62. Μὰ τὸν Ἀπόλλω οὐ μή σ' ἐγὼ περιόψομἀπελθόντ' (i. e. περιόψομαι ἀπελθόντα). ARIST. Ran. 508. Εἶπεν ὅτι ἡ Σπάρτη οὐδὲν μὴ κάκιον οἰκεῖται αὐτοῦ ἀποθανόντος. XEN. Hell. I, 6, 32. (See § 70, 2; and below, Note 1.)

The *Aorist* Subjunctive is the most common form in this construction.

NOTE 1. Οὐ μή with the Future Optative, representing a Future Indicative of the direct discourse, occurs in an indirect quotation after ὡς: Τά τ' ἄλλα πάντ' ἐθέσπισεν, καὶ τἀπὶ Τροίας πέργαμ' ὡς οὐ μή ποτε πέρσοιεν, εἰ μὴ τόνδε ἄγοιντο. SOPH. Phil. 611. (The direct discourse was οὐ μή ποτε πέρσετε, ἐὰν μὴ τόνδε ἄγησθε.) In the last example under § 89, 1, the Future Indicative is retained in the same construction. The Future Infinitive can be used in the same way; as, Εἶπε Τειρεσίας οὐ μή ποτε, σοῦ τήνδε γῆν οἰκοῦντος, εὖ πράξειν πόλιν. EUR. Phoen. 1590.

Οὐ μή with the Subjunctive occurs in a causal sentence after ὡς, in ARIST. Av. 461: Λέγε θαρρήσας· ὡς τὰς σπονδὰς οὐ μὴ πρότερον παραβῶμεν.

NOTE 2. This construction is often explained by supposing an ellipsis of δεινόν ἐστιν or φόβος ἐστίν between the οὐ and the μή: this is based on such passages as XEN. Mem. II, 1, 25, οὐ φόβος μή σε ἀγάγω, *there is no fear lest I may lead you*, which with the φόβος omitted would be οὐ μή σε ἀγάγω. This theory, however, leaves the following construction (§ 89, 2) entirely unexplained; and the supposed ellipsis fails to account for the meaning in many cases, as in the first example under § 89, 1.

2. The second person of the Future Indicative (sometimes the Subjunctive) with οὐ μή may express a strong *prohibition*. Thus οὐ μὴ λαλήσεις means *you shall not prate* (or *do not prate*), being more emphatic than μὴ λάλει. E. g.

Ποῖος Ζεύς; οὐ μὴ ληρήσεις (ληρήσῃς)· οὐδ' ἔστι Ζεύς, i. e. *stop your nonsense!* ARIST. Nub. 367. Ὦ παῖ, τί θροεῖς; οὐ μὴ παρ' ὄχλῳ τάδε γηρύσει, *do not (I beg you) speak out in this way before the people.* EUR. Hippol. 213. Ὦ θύγατερ, οὐ μὴ μῦθον ἐπὶ πολλοὺς ἐρεῖς. EUR. Supp. 1066. Οὐ μὴ γυναικῶν δειλὸν εἰσοίσεις λόγον, *do not adopt the cowardly language of women.* EUR. Andr. 757. Οὐ μὴ ἐξεγερεῖς τὸν ὕπνῳ κάτοχον κἀκκινήσεις κἀναστήσεις φοιτάδα δεινὴν νόσον, ὦ τέκνον, *do not wake him.* SOPH. Trach. 978. Τί ποιεῖς; οὐ μὴ καταβήσει, *don't come down.* ARIST. Vesp 397.

For the use of the future, see § 25, 1. N. 5. For the Subjunctive in this construction, see below, Rem. 2.

NOTE 1. A prohibition thus begun by *οὐ μή* may be continued by *μηδέ* with another Future (or Subjunctive). An affirmative command may be added by another Future or an Imperative, after *ἀλλά* or *δέ*. E. g.

Οὐ μὴ καλεῖς μ', ὤνθρωφ', ἱκετεύω, μηδὲ κατερεῖς τοὔνομα, do not call to me, I implore you, nor speak my name. ARIST. Ran. 298. *Οὐ μὴ προσοίσεις χεῖρα μηδ' ἅψει πέπλων, do not bring your hand near me nor touch my garments.* EUR. Hippol. 606. *Οὐ μὴ προσοίσεις χεῖρα, βακχεύσεις δ' ἰών, μηδ' ἐξομόρξει μωρίαν τὴν σὴν ἐμοί, do not bring your hand near me; but go and rage, and do not wipe off your folly on me.* Id. Bacch. 343.

Οὐ μὴ λαλήσεις (λαλήσῃς), ἀλλ' ἀκολουθήσεις ἐμοί, do not prate, but follow me. ARIST. Nub. 505. *Οὐ μὴ διατρίψεις, ἀλλὰ γεύσει τῆς θύρας, do not delay, but knock at the door.* Id. Ran. 462. *Οὐ μὴ φλυαρήσεις ἔχων, ὦ Ξανθία, ἀλλ' ἀράμενος οἴσεις πάλιν τὰ στρώματα.* Ib. 524. *Οὐ μὴ δυσμενὴς ἔσει φίλοις, παύσει δὲ θυμοῦ καὶ πάλιν στρέψεις κάρα, . . . δέξει δὲ δῶρα καὶ παραιτήσει πατρός, be not inimical to friends, but cease your rage,* &c. EUR. Med. 1151. *Οὐ μὴ σκώψῃς μηδὲ ποιήσῃς ἅπερ οἱ τρυγοδαίμονες οὗτοι, ἀλλ' εὐφήμει, do not scoff, nor do what these wretches do; but keep silence!* ARIST. Nub. 296. (Here the Imperative is used precisely like the Future with *ἀλλά* or *δέ* in the preceding examples.)

The Future in the clauses with *ἀλλά* or *δέ* will be explained by § 25, 1, N. 5 (*a*); in the clauses with *μηδέ* it may be explained by § 25, 1, N. 5 (*b*), or we may consider the construction a continuation of that with *οὐ μή*, the *μή* being repeated without the *οὐ*.

NOTE 2. In a few cases *οὐ* with the Future is used interrogatively expressing an *exhortation*, followed by another Future with *μηδέ* or *καὶ μή* expressing a *prohibition*. E. g.

Οὐ σῖγ' ἀνέξει, μηδὲ δειλίαν ἀρεῖ(ς), keep silence (lit. *will you not keep silence?*) *and do not become a coward.* SOPH. Aj. 75. (Here perhaps we should punctuate *οὐ σῖγ' ἀνέξει; μηδὲ δειλίαν ἀρεῖ.* See Rem. 1. But the first clause, although strictly interrogative, is really an exhortation, and was so considered in the construction of the following clause, where the Future is to be explained on the principle of § 25, 1, N. 5 (*b*). Compare the examples under Note 1.) *Οὐ θᾶσσον οἴσεις, μηδ' ἀπιστήσεις ἐμοί,* i. e. *extend your hand, and do not distrust me.* Id. Trach. 1183. *Οὐκ εἶ σύ τ' οἴκους, σύ τε Κρέων κατὰ στέγας, καὶ μὴ τὸ μηδὲν ἄλγος εἰς μέγ' οἴσετε.* Id. O. T. 637.

REMARK 1. The examples under § 89, 2 and the notes are usually printed as interrogative, in accordance with the doctrine of Elmsley, stated in his note to Eurip. Med. 1120 (1151) and in the

Quarterly Review for June, 1812. He explains οὐ μὴ λαλήσεις; as meaning *will you not stop prating?* lit. *will you not not prate?* and when a second clause in the Future with μηδέ or ἀλλά follows, he considers the interrogative force of οὐ to extend also to this. But this explanation requires an entirely different theory to account for the construction of § 89, 1; whereas the rules given above consider the Subjunctive there a relic of the common Homeric Subjunctive (§ 87), and explain the Future in § 89, 2 by the principle stated in § 25, 1, N. 5, — οὐ μή having the same force of a strong single negative in both constructions. As to the examples in N. 1, the last one (where the Imperative instead of the Future follows ἀλλά) seems to be decisive against the interrogative force commonly ascribed to the Future in the others. The examples in N. 2 are the strongest support of Elmsley's theory, where the first clause is clearly interrogative, at least originally; but the force of the question as an exhortation seems to have guided the construction of the sentence, which is finished after the analogy of the examples in N. 1. The explanation given above (N. 2) is supported by Aesch. Sept. 250, οὐ σῖγα; μηδὲν τῶνδ' ἐρεῖς κατὰ πτόλιν, *will you not keep silence?* (οὐ σῖγ' ἀνέξει;) *say nothing of this kind through the city.*

We may explain the examples in N. 2 as interrogative, by considering the first clause a question with οὐ (implying an affirmative answer) equivalent to an exhortation, and the second a question with μή (implying a negative answer) equivalent to a prohibition. Οὐ σῖγ' ἀνέξει, μηδὲ δειλίαν ἀρεῖ; will thus mean, *will you not keep silence? and you will not become a coward, will you?*

Remark 2. In modern editions of the classics the Subjunctive is not found in the construction of § 89, 2. But in many of the examples quoted there and in the notes the first Aorist Subjunctive in -σῃς has been emended to the Future, against the authority of the Mss., in conformity to Dawes's rule. (See § 45, N. 8, with footnote.) Thus, in the three examples from the *Clouds*, the Mss. have the Subjunctive; and in the last (vs. 296) οὐ μὴ σκώψῃς could not be changed to οὐ μὴ σκώψεις, as the Future of σκώπτω is σκώψομαι. Elmsley's emendation σκώψει is therefore adopted by most editors. But this seems too violent a change to allow in the text, merely to sustain an arbitrary rule, which at best has nothing but accident to rest on. If both constructions (§ 89, 1 and 2) are explained on the same principle, there is no longer any reason for objecting to the Subjunctive with οὐ μή in prohibitions; and it seems most probable that both the Future and the Subjunctive were allowed *in both constructions*, but that the Subjunctive was more common in that of § 89, 1, and the Future in that of § 89, 2.

CHAPTER V.

THE INFINITIVE.

§ 90. The Infinitive mood expresses the *simple idea* of the verb, without limitation of number or person. It has the force of a neuter verbal noun, and as such it may take the neuter of the article in all its cases.

It has at the same time the attributes of a verb, so that (even when it takes the article) it may have a subject, object, and other adjuncts; and, further, it is qualified not by adjectives, but by adverbs.

§ 91. The Infinitive may as nominative be the subject of a finite verb, or as accusative be the subject of another Infinitive. The Infinitive is especially common as the subject of an impersonal verb, or of ἐστί. It may also be a predicate nominative, or it may stand in apposition with a substantive.

Such Infinitives stand regularly *without* the article; but if they are to be especially prominent as containing the leading idea of the sentence, the article may be used. E. g.

Συνέβη αὐτῷ ἐλθεῖν, *it happened to him to go.* Οὐκ ἔνεστι τοῦτο ποιῆσαι. Ἀδύνατόν ἐστι τοῦτο ποιῆσαι. Ἐξῆν μένειν. Δεῖ αὐτὸν μένειν. Οὐ μὲν γάρ τι κακὸν βασιλευέμεν, *for it is no bad thing to be a king.* Od. I, 392. Εἷς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης. Il. XII, 243. Ἀεὶ γὰρ ἡβᾷ τοῖς γέρουσιν εὖ μαθεῖν. AESCH. Ag. 584. Πολὺ γὰρ ῥᾷον ἔχοντας φυλάττειν ἢ κτήσασθαι πάντα πέφυκεν. DEM. Ol. II, 25, 24. (Compare Ol. I, 16, 3: Δοκεῖ τὸ φυλάξαι τἀγαθὰ τοῦ κτήσασθαι χαλεπώτερον εἶναι.) Ἡδὺ πολλοὺς ἐχθροὺς ἔχειν; DEM. F. L. 409, 25. Δοκεῖ οἰκονόμου ἀγαθοῦ εἶναι εὖ οἰκεῖν τὸν ἑαυτοῦ οἶκον. XEN. Oecon. I, 2. Φησὶ δεῖν τοῦτο ποιῆσαι, *he says that it is necessary to do this.* (Here ποιῆσαι as accus. is the subject of δεῖν: for δεῖν, see § 92, 2.) Τὸ γνῶναι ἐπιστήμην που λαβεῖν ἐστίν, *to learn is to acquire knowledge.* PLAT. Theaet. 209 E. Τὸ δίκην διδόναι πότερον πάσχειν

τί ἐστιν ἢ ποιεῖν; Plat. Gorg. 476 D. (In the last two examples the *subject* Infinitive has the article to emphasize it, while the *predicate* Infinitives stand alone.) *Οὗτοι ἡδύ ἐστι τὸ ἔχειν χρήματα οὕτως ὡς ἀνιαρὸν τὸ ἀποβάλλειν.* Xen. Cyr. VIII, 3, 42. (Compare the two examples above from Demosthenes.) *Τοῦτό ἐστι τὸ ἀδικεῖν, τὸ πλέον τῶν ἄλλων ζητεῖν ἔχειν.* Plat. Gorg. 483 C. *Ἀλλ' οἶμαι, νῦν μὲν ἐπισκοτεῖ τούτοις τὸ κατορθοῦν.* Dem. Ol. II, 23, 27. *Τὸ γὰρ θάνατον δεδιέναι οὐδὲν ἄλλο ἐστὶν ἢ δοκεῖν σοφὸν εἶναι μὴ ὄντα· δοκεῖν γὰρ εἰδέναι ἐστὶν ἃ οὐκ οἶδεν.* Plat. Apol. 29 A.

§ **92.** The Infinitive without the article may be the object of a verb. It stands generally as an object accusative, sometimes as an object genitive, and sometimes as an accusative of *kindred signification.* The classes of verbs after which the Infinitive is thus used must be learned by practice; but the Infinitive without a subject follows in general the same classes of verbs in Greek as in English. The following, however, may be specially mentioned: —

1. In general, any verb whose action directly implies another action or state as its object, if such action or state is to be expressed by a verb and not by a noun, takes the Infinitive. Such are verbs signifying *to teach, to learn, to accustom, to desire, to ask, to advise, to entreat, to exhort, to command, to persuade, to urge, to propose, to compel, to need, to cause, to intend, to begin, to attempt, to permit, to decide, to dare, to prefer, to choose, to pretend;* those expressing *fear, unwillingness, eagerness, caution, neglect, danger, postponement, forbidding, hindrance, escape,* &c.; and all implying *ability, fitness, desert, qualification, sufficiency,* or their *opposites.* E. g.

Διδάσκουσιν αὐτὸν βάλλειν, they teach him to shoot. *Ἔμαθον τοῦτο ποιῆσαι, they learned to do this.* *Βούλεται ἐλθεῖν.* *Παραινοῦμέν σοι πείθεσθαι.* *Φοβοῦμαι μένειν.* *Αἱροῦνται πολεμεῖν.* *Ἡ πόλις κινδυνεύει διαφθαρῆναι.* *Δύναται ἀπελθεῖν.* *Ἐκέλευσεν αὐτὸν περιμεῖναι με.* *Δέομαι ὑμῶν συγγνώμην μοι ἔχειν.* *Εἶπε στρατηγοὺς ἑλέσθαι, he proposed to choose generals.* *Ἀπαγορεύουσιν αὐτοῖς μὴ τοῦτο ποιῆσαι.* (See below, § 95, 2.) *Τί κωλύσει αὐτὸν βαδίζειν ὅποι βούλεται, what will prevent him from marching, &c.?* *Ἀξιῶ λαμβάνειν.* *Ἀξιοῦται*

θανεῖν. Οὐ πέφυκε δουλεύειν, *he is not born to be a slave.* Ἀναβάλλεται τοῦτο ποιεῖν, *he postpones doing this.*

This use of the Infinitive is too common to need illustration by more particular examples.

REMARK 1. The Infinitive in this construction is generally equivalent to the English Infinitive after the same class of verbs; and it refers to indefinite or to future time. (See § 15, 1.) The Present and Aorist are the tenses usually found, with the distinction stated in the Remark before § 12: for the Perfect, see § 18, 3 (*b*); and for the occasional use of the Future Infinitive (or even the Infinitive with ἄν) after some of these verbs, see § 27, N. 2.

REMARK 2. Verbs of *fearing* and *caution* are included in the list given above, although they are generally followed by μή, *lest*, and the Subjunctive or Optative. (See § 46.) The Infinitive, however, sometimes occurs; and, when it is used, it belongs regularly under the rule, § 92, 1. (See § 46, N. 8, *a* and *b*.)

Verbs expressing *danger* take the Infinitive more frequently than μή with the Subjunctive or Optative. (See § 46, N. 8, *c*.)

NOTE 1. Some verbs which do not regularly take an Infinitive may be used in unusual significations, so as to allow an Infinitive by § 92, 1. E. g.

Ξυνέβησαν τοῖς Πλαταιεῦσι παραδοῦναι σφᾶς αὐτοὺς καὶ τὰ ὅπλα, *they made an agreement with the Plataeans to surrender*, &c. THUC. II, 4. Τίνι δ' ἄν τις μᾶλλον πιστεύσειε παρακαταθέσθαι χρήματα; *to whom would any one sooner dare to commit money?* XEN. Mem. IV, 4, 17. Ὀδύρονται οἰκόνδε νέεσθαι, *they mourn to go home.* Il. II, 290. Ἐπευφήμησαν Ἀχαιοὶ αἰδεῖσθαι ἱερῆα. Il. I, 22.

NOTE 2. When a noun and a verb (especially ἐστί) together form an expression equivalent to any of the verbs of § 92, 1, they may take the Infinitive without the article. Some other expressions with a similar force take the same construction. E. g.

Ἀνάγκη ἐστὶ πάντας ἀπελθεῖν. Κίνδυνος ἦν αὐτῷ παθεῖν τι. Ὄκνος ἐστί μοι τοῦτο ποιῆσαι. Φόβος ἐστὶν αὐτῷ ἐλθεῖν. Ἅμαξα ἐν αὐταῖς ἦν, κώλυμα οὖσα (τὰς πύλας) προσθεῖναι, *a wagon, which prevented them from shutting the gates.* THUC. IV, 67. So ἐπεγένετο δὲ ἄλλοις τε ἄλλοθι κωλύματα μὴ αὐξηθῆναι, *obstacles to their increase.* Id. I, 16. (See § 95, 2, N. 1.) Τοῖς στρατιώταις ὁρμὴ ἐνέπεσε ἐκτειχίσαι τὸ χωρίον. Id. IV, 4. Οὐ μάντις εἰμὶ τάφανῆ γνῶναι, *I am not enough of a prophet to decide*, &c. EUR. Hippol. 346. (Here the idea of *ability* is implied in μάντις εἰμί.) Τὸ ἀσφαλὲς καὶ μένειν καὶ ἀπελθεῖν αἱ νῆες παρέξουσιν. THUC. VI, 18. (See § 93, 1.) Ἔχοντα τιθασεύεσθαι φύσιν, *capable by nature of*

being tamed (=πεφυκότα τιθασεύεσθαι). PLAT. Politic. 264 A. Τίς μηχανὴ μὴ οὐχὶ πάντα καταναλωθῆναι εἰς τὸ τεθνάναι; (i. e. τί κωλύσει μὴ οὐχὶ πάντα καταναλωθῆναι;) PLAT. Phaed. 72 D. Δέδοικα μὴ πολλὰ καὶ χαλεπὰ εἰς ἀνάγκην ἔλθωμεν ποιεῖν, *lest we may come to the necessity of doing.* DEM. Ol. I, 13, 25. Ὥρα ἀπιέναι, *it is time to go away* (like χρὴ ἀπιέναι, *we must go away*). PLAT. Apol. 42 A. Ἐλπίδας ἔχει τοῦτο ποιῆσαι (=ἐλπίζει τοῦτο ποιῆσαι), *he hopes to do this.* But ἐλπὶς τοῦ ἑλεῖν, THUC. II, 56. Οἱ δὲ ζῶντες αἴτιοι θανεῖν, *and the living are those who caused them to die.* SOPH. Ant. 1173. We might also have αἴτιοι τοῦ τούτους θανεῖν or αἴτιοι τὸ τούτους θανεῖν. (See § 23, 1, N. 3.) So in phrases like πολλοῦ (or μικροῦ) δέω ποιεῖν τι, *I want much* (or *little*) *of doing anything;* παρὰ μικρὸν ἦλθον ποιεῖν τι, *they came within a little of doing anything;* where the idea of *ability, inability,* or *sufficiency* appears: so in THUC. VII, 70, βραχὺ γὰρ ἀπέλιπον διακόσιαι γενέσθαι. So ἐμποδὼν τούτῳ ἐστὶν ἐλθεῖν (=κωλύει τοῦτον ἐλθεῖν), *it prevents him from going;* where τοῦ ἐλθεῖν may be used. (See § 94, and § 95, 1 and 2.)

The Infinitive depending on a noun is generally an *adnominal* genitive with the article τοῦ. See § 94 and § 95, 1.

NOTE 3. Although the Infinitive depending on the verbs included in § 92, 1 regularly stands *without* the article, yet τό is sometimes prefixed to give the Infinitive still more the character of a noun in the accusative. The Infinitive is sometimes placed for emphasis apart from the main construction, like a synecdochical accusative. E. g.

Καὶ πῶς δὴ τὸ ἀρχικοὺς εἶναι ἀνθρώπων παιδεύεις; XEN. Oecon. XIII, 4. (So παιδεύω τινά τι.) Τὸ δ' αὖ ξυνοικεῖν τῇδ' ὁμοῦ τίς ἂν γυνὴ δύναιτο; i. e. *as to living with her, what woman could do it?* SOPH. Tr. 545. Τὸ δρᾶν οὐκ ἠθέλησαν. Id. O. C. 442.

Οὐδείς μ' ἂν πείσειεν τὸ μὴ οὐκ ἐλθεῖν, *no one could persuade me not to go.* ARIST. Ran. 68. (For μὴ οὐ, see § 95, 2, N. 1, *b.*) So XEN. Hell. V, 2, 36. So θέλξει τὸ μὴ κτεῖναι σύνευνον (like πείσει τὸ μὴ κτεῖναι), AESCH. Prom. 865. Compare SOPH. Phil. 1253, οὐδέ τοι σῇ χειρὶ πείθομαι τὸ δρᾶν, i. e. *I do not trust your hand for action* (like οὐ πείθομαί σοι ταῦτα, *I do not trust you in this.*)

NOTE 4. Other active verbs than those included in § 92, 1 may take the Infinitive like an ordinary noun, as an object accusative. Here, however, the Infinitive takes the article τό. E. g.

Τὸ τελευτῆσαι πάντων ἡ πεπρωμένη κατέκρινεν, *fate awarded death to all.* ISOC. Demon. p. 11 C. § 43.

NOTE 5. A few of the verbs included in § 92, 1, which govern the genitive of a noun, allow also the genitive of the Infinitive with τοῦ, as well as the simple Infinitive. (See § 95, 1.) This applies chiefly to ἀμελέω, ἐπιμελέομαι, and to the verbs of *hindrance,* &c. included in § 95, 2. E. g.

Ἀμελήσας τοῦ ὀργίζεσθαι. Xen. Mem. II, 3, 9. (But ἀμελήσαι λέγειν, Plat. Phaed. 98 D.) Most verbs of *desiring* and *neglecting* take only the simple Infinitive. Ἐπιμελέομαι, which usually takes ὅπως with the Future Indicative (§ 45), allows also the simple Infinitive (Thuc. VI, 54), and the Infinitive with τοῦ (Xen. Mem. III, 3, 11). See § 45, N. 6, *a*.

Remark. For the use of the Infinitive without τό after verbs as an accusative by *synecdoche* (usually found only after adjectives), see § 93, 2, Note 3.

2. Another case in which the Infinitive appears as the object of a verb occurs in indirect discourse, after verbs implying *thought* or the *expression of thought* (*verba sentiendi et declarandi*) or equivalent expressions. Here each tense of the Infinitive, instead of referring indefinitely to the future (as in the former construction, § 92, 1), represents the corresponding tense of the Indicative or Optative

Remark. For this construction see § 73, 1; where also examples of the Infinitive with ἄν in indirect discourse are given. For the distinction between the Infinitive in this construction and the ordinary Infinitive (92, 1), see § 73, 1, Remark. For the Infinitive, *not* in indirect discourse, after some verbs which usually belong to this class, see § 15, 2, Notes 2 and 3; see also § 23, 2, Notes 2 and 3.

Note 1. Of the three common verbs signifying *to say*, φημί is regularly followed only by the Infinitive in indirect discourse, εἶπον only by ὅτι or ὡς and the Indicative or Optative, while λέγω allows either construction. A singular exception in regard to εἶπον is found in Eur. Phoen. 1590, quoted § 89, 1, N. 1. (See § 15, 2, N. 3.)

Note 2. After many verbs of this class in the passive both a personal and an impersonal construction are allowed: thus, we can say λέγεται ὁ Κῦρος γενέσθαι, *Cyrus is said to have been*, or λέγεται τὸν Κῦρον γενέσθαι, *it is said that Cyrus was*. Δοκέω in the meaning *I seem* (*videor*) usually has the *personal* construction, as in English; as οὗτος δοκεῖ εἶναι, *he seems to be*. When an Infinitive with ἄν follows (§ 73, 1), it must be translated by an impersonal construction, to suit the English idiom: thus, δοκεῖ τις ἂν ἔχειν must be translated *it seems that some one would have*, although τις is the subject of δοκεῖ; as we cannot use *would* with our Infinitive, to translate ἔχειν ἄν. (See § 42, 2, Note.)

NOTE 3. (*a*.) When an indirect quotation has been introduced by an Infinitive, a dependent relative or temporal clause in the quotation sometimes takes the Infinitive by assimilation, where we should expect an Indicative or Optative. The temporal particles ὡς, ὅτε, ἐπεί, ἐπειδή, as well as the relative pronouns, are used in this construction. Herodotus also uses εἰ, *if*, and even διότι, *because*, in the same way. E. g.

Μετὰ δὲ, ὡς οὐ παύεσθαι, ἄκεα δίζησθαι (λέγουσι), *and afterwards, when it did not cease, they say that they sought for remedies.* HDT. I, 94. (Here we should expect ὡς οὐκ ἐπαύετο.) Ὡς δ' ἀκοῦσαι τοὺς παρόντας, θόρυβον γενέσθαι (φασίν), *they say that, when those present heard it, there was a tumult.* DEM. F. L. 402, 8. Ἐπειδὴ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ τῇ Ἀγάθωνος, (ἔφη) ἀνεῳγμένην καταλαμβάνειν τὴν θύραν. PLAT. Symp. 174 D. See Rep. X, 614 B. Λέγεται Ἀλκμαίωνι, ὅτε δὴ ἀλᾶσθαι αὐτὸν, τὸν Ἀπόλλω ταύτην τὴν γῆν χρῆσαι οἰκεῖν. THUC. II, 102. (See § 15, 1, N. 2.) Καὶ ὅσα αὖ μετ' ἐκείνων βουλεύεσθαι, οὐδενὸς ὕστερον γνώμῃ φανῆναι (ἔφασαν). Id. I, 91. (Here ἐβουλεύοντο would be the common form.) Ἡγουμένης δὴ ἀληθείας οὐκ ἄν ποτε φαῖμεν αὐτῇ χορὸν κακῶν ἀκολουθῆσαι, ἀλλ' ὑγιές τε καὶ δίκαιον ἦθος, ᾧ καὶ σωφροσύνην ἕπεσθαι. PLAT. Rep. VI, 490 C.

Εἰ γὰρ δὴ δεῖν πάντως περιθεῖναι ἄλλῳ τέῳ τὴν βασιληίην, (ἔφη) δικαιότερον εἶναι Μήδων τέῳ περιβαλεῖν τοῦτο. HDT. I, 129. (Here εἰ δέοι or εἰ δεῖ would be the ordinary expression.) So HDT. III, 105 and 108; doubtful, II, 64 and 172. See Krüger's note on I, 129. Τιμᾶν δὲ Σαμίους ἔφη, διότι ταφῆναί οἱ τὸν πάππον δημοσίῃ ὑπὸ Σαμίων. HDT. III, 55.

(*b*.) In some cases, particularly when the provisions of a *law* are quoted, a relative is used with the Infinitive, even when no Infinitive precedes. E. g.

Ἔθηκεν ἐφ' οἷς ἐξεῖναι ἀποκτιννύναι, *he enacted on what conditions it is allowed to kill.* DEM. Lept. 505, 19. Καὶ διὰ ταῦτα, ἄν τις ἀποκτείνῃ τινὰ, τὴν βουλὴν δικάζειν ἔγραψε, καὶ οὐχ ἅπερ, ἂν ἁλῷ, εἶναι, *and he did not enact what should be done if he should be convicted.* DEM. Aristocr. 629, 2. (Here εἶναι is the reading of the Cod. Σ, amply defended by the preceding example, in which all editors allow ἐξεῖναι.) Δέκα γὰρ ἄνδρας προείλοντο αὐτῷ ξυμβούλους, ἄνευ ὧν μὴ κύριον εἶναι ἀπάγειν στρατιὰν ἐκ τῆς πόλεως. THUC. V, 63.

§ **93.** The Infinitive without the article may limit the meaning of certain adjectives and adverbs.

1. Such are particularly adjectives denoting *ability, fitness, desert, qualification, sufficiency, readiness*, and

their *opposites;* and, in general, those denoting the same relations as the verbs which govern the Infinitive (§ 92, 1). E. g.

Δυνατὸς ποιεῖν, *able to do.* Δεινὸς λέγειν, *skilled in speaking.* Ἄξιός ἐστι ταῦτα λαβεῖν, *he deserves to receive this.* Ἀνάξιος θαυμάζεσθαι, *unworthy to be admired.* Ἄξιος τιμᾶσθαι, *worthy to be honored.* Οὐχ οἷός τε ἦν τοῦτο ἰδεῖν, *he was not able to see this.* Πρόθυμος λέγειν, *eager to speak.* Ἑτοῖμος κίνδυνον ὑπομένειν, *ready to endure danger.*

Θεμιστοκλέα, ἱκανώτατον εἰπεῖν καὶ γνῶναι καὶ πρᾶξαι. LYS. Or. Fun. p. 194, § 42. Τὸν δ' ἐπιτήδειον ταῦτα παθεῖν ἔφη, *the people said that he was a suitable person to suffer this.* DEM. Phil. III, 126, 19. Αἱ γὰρ εὐπραξίαι δειναὶ συγκρύψαι τὰ τοιαῦτα ὀνείδη. Id. Ol. II, 23, 29. Κυρίαν ἐποίησαν ἐπιμελεῖσθαι τῆς εὐταξίας, *they gave it (the Areopagus) power to superintend good order.* ISOC. Areop. p. 147 D. § 39. Βίην δὲ ἀδύνατοι ἦσαν προσφέρειν. HDT. III, 138. Μαλακοὶ καρτερεῖν, *too effeminate to endure.* PLAT. Rep. VIII, 556 B. Ταπεινὴ ὑμῶν ἡ διάνοια ἐγκαρτερεῖν ἃ ἔγνωτε, *your minds are too dejected to persevere,* &c. THUC. II, 61. (In the last two examples μαλακοί and ταπεινή govern the Infinitive by the idea of *inability* implied in them.) Χρήματα πορίζειν εὐπορώτατον γυνή. ARIST. Eccles. 236. Σοφώτεροι δὴ συμφορὰς τὰς τῶν πέλας πάντες διαιρεῖν ἢ τύχας τὰς οἴκοθεν. EUR. Alcmen. Fr. 103. Ἐπιστήμων λέγειν τε καὶ σιγᾶν. PLAT. Phaedr. 276 A. Τἄλλα εὑρήσεις ὑπουργεῖν ὄντας ἡμᾶς οὐ κακούς. ARIST. Pac. 430.

For examples of nouns followed by the Infinitive, see § 92, 1, N. 2.

NOTE 1. The use of the Infinitive after οἷος in the sense of *appropriate, likely, capable,* and ὅσος in that of *sufficient,* with or without their antecedents, is to be referred to this head. (Οἷός τε, *able,* like δυνατός, regularly takes the Infinitive.) E. g.

Οὐ γὰρ ἦν ὥρα οἷα τὸ πεδίον ἄρδειν, *for it was not the proper season for irrigating the land.* XEN. An. II, 3, 13. Τοιαύτας οἵας χειμῶνός τε στέγειν καὶ θέρους ἱκανὰς εἶναι. PLAT. Rep. III, 415 E. Τοιοῦτος οἷος πείθεσθαι. Id. Crit. 46 B. Νεμόμενοι τὰ αὑτῶν ἕκαστοι ὅσον ἀποζῆν, *cultivating their own land to an extent sufficient to live upon it.* THUC. I, 2. Ἐλείπετο τῆς νυκτὸς ὅσον σκοταίους διελθεῖν τὸ πεδίον, *there was left enough of the night for crossing the plain in the dark.* XEN. An. IV, 1, 5. Ἔφθασε τοσοῦτον ὅσον Πάχητα ἀνεγνωκέναι τὸ ψήφισμα, *it came so much in advance (of the other ship), that Paches had already read the decree.* THUC. III, 49. (See § 18, 3, *b.*) Examples like the last strongly resemble those under § 98, 1 in which ὥστε has τοσοῦτος for its antecedent.

Other pronominal adjectives (as τοῖος, τοιόσδε, τοιοῦτος, τηλίκος, ποῖος) sometimes take an Infinitive in the same way.

NOTE 2. (*a.*) Certain impersonal verbs (like ἔνεστι, πρέπει, προσήκει), which regularly take an Infinitive as their subject

(§ 91), are sometimes used in the Participle in a *personal* sense, in which case they may be followed by the Infinitive, the Participle having the force of one of the adjectives of § 93, 1. Thus τὰ ἐνόντα εἰπεῖν is equivalent to ἃ ἔνεστι εἰπεῖν, *what it is permitted to say; τὰ* προσήκοντα ῥηθῆναι is equivalent to ἃ προσήκει ῥηθῆναι, *what is proper to be said*, as if προσήκει were a *personal* verb, and as if we could say ταῦτα προσήκει, *these things are becoming.* E. g.

Κατιδὼν τὸ πλῆθος τῶν ἐνόντων εἰπεῖν. Isoc. Phil. p. 104 D. § 110. Τὸν θεὸν καλεῖ οὐδὲν προσήκοντ' ἐν γόοις παραστατεῖν, *she is calling on the God who ought not to be present at lamentations.* Aesch. Agam. 1079. (Προσήκοντα is used like adjectives meaning *fit, proper*, as if we could say ὃς οὐ προσήκει παραστατεῖν.) Φράζ', ἐπεὶ πρέπων ἔφυς πρὸ τῶνδε φωνεῖν. Soph. O. T. 9. So τὰ ἡμῖν παραγγελθέντα διεξελθεῖν (= ἃ παρηγγέλθη ἡμῖν διεξελθεῖν). Plat. Tim. 90 E.

(*b*.) In the same way certain adjectives, like δίκαιος, ἐπικαίριος, ἐπιτήδειος, ἐπίδοξος, may be used *personally* with the Infinitive; as δίκαιός ἐστι τοῦτο ποιεῖν, *it is right for him to do this* (equivalent to δίκαιόν ἐστιν αὐτὸν τοῦτο ποιεῖν). E. g.

Φημὶ καὶ πολλῷ μειζόνων ἔτι τούτων δωρεῶν δίκαιος εἶναι τυγχάνειν, i. e. *that it is right for me to receive*, &c. Dem. Cor. 243, 6. Ἐδόκουν ἐπιτήδειοι εἶναι ὑπεξαιρεθῆναι, *they seemed to be convenient persons to be disposed of.* Thuc. VIII, 70. Θεραπεύεσθαι ἐπικαίριοι, *important persons to be taken care of.* Xen. Cyr. VIII, 2, 25. Τάδε τοι ἐξ αὐτέων ἐπίδοξα γενέσθαι, *it is to be expected that this will result from it.* Hdt. I, 89. (Πολλοὶ ἐπίδοξοι τωὐτὸ τοῦτο πείσεσθαι, *it is to be expected that many will suffer this same thing*, Id. VI, 12, is an example of the Future Infinitive, § 27, N. 2. So in English, *many are likely to suffer.*)

These examples resemble those under § 93, 2.

Note 3. Rarely the Infinitive with τό is used after adjectives of this class. (Compare § 92, 1, N. 3.) E. g.

Τὸ προσταλαιπωρεῖν οὐδεὶς πρόθυμος ἦν. Thuc. II, 53.

2. Any adjective may take the Infinitive without the article as an accusative by *synecdoche*, showing *in what respect* the adjective is applicable to its noun; as θέαμα αἰσχρὸν ὁρᾶν, *a sight disgraceful to look upon.*

The Infinitive is here regularly active or middle, seldom passive, even when the latter would seem more natural; as χαλεπὸν ποιεῖν, *hard to do*, seldom χαλεπὸν ποιεῖσθαι, *hard to be done.* E. g.

Αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι, i. e. *disgrace*

ful for them to hear. Il. II, 119. So Il. I, 107 and 589. Τοὺς γὰρ ὑπὲρ τούτων λόγους ἐμοὶ μὲν ἀναγκαιοτάτους προειπεῖν ἡγοῦμαι, ὑμῖν δὲ χρησιμωτάτους ἀκοῦσαι, i. e. *most necessary for me to say, and most useful for you to hear.* DEM. Mid. 522, 18. Φοβερὸς προσπολεμῆσαι, *a terrible man to fight against.* Id. Ol. II, 24, 12. Οἰκία ἡδίστη ἐνδιαιτᾶσθαι, *a house most pleasant to live in.* XEN. Mem. III, 8, 8. Τὰ χαλεπώτατα εὑρεῖν, *the things hardest to find:* τὰ ῥᾷστα ἐντυγχάνειν, *the things easiest to obtain.* Ib. I, 6, 9. Πολιτεία χαλεπὴ συζῆν, *a form of government hard to live under:* ἄνομος δὲ (μοναρχία) χαλεπὴ καὶ βαρυτάτη ξυνοικῆσαι. PLAT. Politic. 302 B and E. Λόγος δυνατὸς κατανοῆσαι, *a speech which it is possible to understand.* Id. Phaed. 90 D. Ὁ χρόνος βραχὺς ἀξίως διηγήσασθαι, *the time is too short for narrating it properly.* Id. Menex. 239 B. Ἡ ὁδὸς ἐπιτηδεία πορευομένοις καὶ λέγειν καὶ ἀκούειν, *convenient both for speaking and for hearing.* Id. Symp. 173 B. Πότερον δὲ λούσασθαι ψυχρότερον (τὸ ὕδωρ); *is the water there colder for bathing?* XEN. Mem. III, 13, 3.

(Passive.) Κύνες αἰσχραὶ ὁρᾶσθαι (instead of ὁρᾶν). XEN. Cyneg. III, 3. Ἔστι δ' ὁ λόγος φιλαπεχθήμων μέν, ῥηθῆναι δ' οὐκ ἀσύμφορος. ISOC. Antid. p. 70, § 115.

NOTE 1. The Infinitive may be used after adverbs which correspond to the adjectives just mentioned (§ 93, 2). E. g.

Πῶς ἂν τοῖς μὲν εὔνοις κάλλιστα ἰδεῖν ποιοῖτο τὴν ἐξέλασιν, τοῖς δὲ δυσμενέσι φοβερώτατα, *in a manner most delightful for the friendly to behold, and most terrible for the ill-disposed.* XEN. Cyr. VIII, 3, 5.

NOTE 2. Certain nouns, which are equivalent in meaning to the neuter of any of the adjectives which take the Infinitive, may themselves have the same construction. E. g.

Θαῦμα ἰδέσθαι, *a wonderful thing to behold* (like θαυμαστὸν ἰδέσθαι).

NOTE 3. (*a.*) In Homer verbs expressing *excellence* or *fitness* sometimes take the Infinitive (as an accusative by synecdoche), like the adjectives of § 93, 2. E. g.

Ἕκτορος ἥδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι, *this is the wife of Hector, who was the first in fighting.* Il. VI, 460. Ὁμηλικίην ἐκέκαστο ὄρνιθας γνῶναι καὶ ἐναίσιμα μυθήσασθαι. Od. II, 158. Οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι, *ye who excel the Danai in counsel and excel them in battle.* Il. I, 258. (Here βουλήν and μάχεσθαι are alike in the accusative by synecdoche after περὶ . . . ἐστέ.)

(*b.*) Even in Attic Greek the Infinitive is sometimes used after verbs as a synecdochical accusative. The Infinitives ἀκούειν, ἀκοῦσαι, *in sound*, and ὁρᾶν, ἰδεῖν, *in appearance*, especially, are used in this way. E. g.

Δοκεῖς οὖν τι διαφέρειν αὐτοὺς ἰδεῖν χάλκεως; *do you think that*

they differ at all in appearance from a brazier? PLAT. Rep. VI, 495 E. Compare εὐρύτερος ἰδέσθαι, Il. III, 194. Ἀκοῦσαι παγκάλως ἔχει, *it is very fine in its sound.* DEM. F. L. 355, 29. Πράγματα παρέξουσιν (οἱ ἵπποι) ἐπιμέλεσθαι, *the horses will make trouble about tending.* XEN. Cyr. IV, 5, 46.

NOTE 4. The Homeric use of ὁμοῖος, *equal, like,* with the Infinitive is to be referred to the same principle. E. g.

Λευκότεροι χιόνος, θείειν δ' ἀνέμοισιν ὁμοῖοι, (*horses*) *whiter than snow, and like the winds in swiftness.* Il. X, 437. Οὐ γάρ οἵ τις ὁμοῖος ἐπισπέσθαι ποσὶν ἦεν. Il. XIV, 521.

§ **94.** The Infinitive as genitive, dative, or accusative is very often governed by prepositions, or by adverbs used as prepositions. In this case it always takes the article τοῦ, τῷ, or τό. E. g.

Τοὺς γὰρ λόγους περὶ τοῦ τιμωρήσασθαι Φίλιππον ὁρῶ γιγνομένους, *for I see that the speeches are made about punishing Philip.* DEM. Ol. III, 28, 5. Πρὸ τοῦ τοὺς ὅρκους ἀποδοῦναι, *before taking the oaths.* Id. Cor. 234, 6. Ἐκ τοῦ πρὸς χάριν δημηγορεῖν ἐνίους. Id. Ol. III, 29, 18. Πρὸς τῷ μηδὲν ἐκ τῆς πρεσβείας λαβεῖν, *besides receiving nothing for the embassy.* Id. F. L. 412, 21. Ἐν τῷ πολίτην ποιεῖσθαι (Χαρίδημον), *in making Charidemus a citizen.* Id. Aristocr. 683, 22. Ἕνεκα τοῦ πλείω ποιῆσαι τὴν ὑπάρχουσαν οὐσίαν. ISOC. Demon. p. 6 A. § 19. Ἐθαυμάζετο ἐπὶ τῷ εὐθύμως ζῆν. XEN. Mem. IV, 8, 2. Ὅμως διὰ τὸ ξένος εἶναι οὐκ ἂν οἴει ἀδικηθῆναι, *on account of being a stranger.* Ib. II, 1, 15. Πάντων διαφέρων ἐφαίνετο, καὶ εἰς τὸ ταχὺ μανθάνειν ἃ δέοι καὶ εἰς τὸ καλῶς ἕκαστα ποιεῖν. Id. Cyr. I, 3, 1.

§ **95.** 1. The genitive and dative of the Infinitive, *with the article,* may stand in most of the constructions belonging to those cases; as in that of the *adnominal* genitive, the genitive after *comparatives,* the genitive after verbs and adjectives, the dative of *manner, means,* &c., the dative after such verbs as πιστεύω and after adjectives denoting *resemblance,* &c., and sometimes in that of the genitive of *cause or motive.* E. g.

Τοῦ πιεῖν ἐπιθυμία, *the desire to drink.* THUC. VII, 84. Πόνους δὲ τοῦ ζῆν ἡδέως ἡγεμόνας νομίζετε. XEN. Cyr. I, 5, 12. Εἰς ἐλπίδα ἦλθον τοῦ ἑλεῖν (τὴν πόλιν), i. e. *hope of taking the city.* THUC. II, 56. (See § 92, 1, N. 2.) Νέοις τὸ σιγᾶν κρεῖττόν ἐστι τοῦ λαλεῖν MENAND. Monos. 387. Παρεκάλει ἐπιμελεῖσθαι τοῦ ὡς φρονιμώτατον εἶναι. XEN. Mem. I, 2, 55. So III, 3, 11 See

§ 92, 1, N. 5. (Ἐπιμελέομαι usually takes ὅπως with the Future Indicative, by § 45.) Ἐπέσχομεν τοῦ δακρύειν, *we ceased to weep.* PLAT. Phaed. 117 E. (See below, § 95, 2.) Καὶ γὰρ ἀήθεις τοῦ κατακούειν τινός εἰσιν, *for they are unused to obeying any one.* DEM. Ol. I, 15, 28.

Οὐδενὶ τῶν πάντων πλέον κεκράτηκε Φίλιππος ἢ τῷ πρότερος πρὸς τοῖς πράγμασι γίγνεσθαι. Id. Chers. 92, 21. Ἀλλὰ τῷ φανερὸς εἶναι τοιοῦτος ὤν, *by making it plain that he was such a man.* XEN. Mem. I, 2, 3. Οὐ γὰρ δὴ τῷ γε κοσμίως ζῆν ἄξιον πιστεύειν, *to trust in an orderly life.* ISOC. Antid. p. 315 A. § 24. Ἴσον δὲ τῷ προστένειν. AESCH. Agam. 253. Τῷ ζῆν ἐστί τι ἐναντίον, ὥσπερ τῷ ἐγρηγορέναι τὸ καθεύδειν. PLAT. Phaed. 71 C.

Μίνως τὸ λῃστικὸν καθῄρει, τοῦ τὰς προσόδους μᾶλλον ἰέναι αὐτῷ, *in order that greater revenues might come in.* THUC. I, 4.

NOTE. It will be seen that the nominative and accusative of the Infinitive (except the accusative after prepositions) regularly stand *without* the article; the genitive and dative regularly *with* the article. The Infinitive after the verbs included in § 92, 1, however, generally stands without the article, whatever case it represents; and further, whenever any word which might govern a genitive or dative of the Infinitive forms a part of an expression which is equivalent to any of the verbs of § 92, 1, the simple Infinitive may be used. (See § 92, 1, Note 2.)

2. After verbs and expressions which denote *hindrance* or *freedom* from anything, two constructions are allowed, — that of the simple Infinitive (§ 92, 1), and that of the genitive of the Infinitive with τοῦ (§ 95, 1).

Thus we can say (*a*) εἴργει σε τοῦτο ποιεῖν, and (*b*) εἴργει σε τοῦ τοῦτο ποιεῖν (both with the same meaning), *he prevents you from doing this.* As the Infinitive after such verbs can take the negative μή without affecting the sense, we have a third and a fourth form, still with the same meaning: — (*c*) εἴργει σε μὴ τοῦτο ποιεῖν, and (*d*) εἴργει σε τοῦ μὴ τοῦτο ποιεῖν, *he prevents you from doing this.* For a fifth form with the same meaning, see § 95, 3. (For the negative μή, see Note 1, *a*.)

If the leading verb is itself *negative* (or interrogative with a negative implied), the double negative μὴ οὐ is generally used instead of μή in the form (*c*) with the simple Infinitive, but seldom (or never) in the form (*d*) with the genitive of the Infinitive; as οὐκ εἴργει σε μὴ οὐ τοῦτο ποιεῖν, *he does not pre-*

vent you from doing this; seldom (or never) τοῦ μὴ οὐ τοῦτο ποιεῖν. See also § 95, 3. (For the double negative, see Note 1, *b.*) E. g.

(*a.*) Ἐπὶ Ὀλύνθου ἀποπέμπουσιν, ὅπως εἴργωσι τοὺς ἐκεῖθεν ἐπιβοηθεῖν. THUC. I, 62. Εἰ τοῦτό τις εἴργει δρᾶν ὄκνος, *if any hesitation prevents you from doing this.* PLAT. Soph. 242 A. Ἄλλως δέ πως πορίζεσθαι τὰ ἐπιτήδεια ὅρκους ἤδη κατέχοντας ἡμᾶς (ᾔδειν). XEN. An. III, 1, 20. Κακὸν δὲ ποῖον εἶργε τοῦτ' ἐξειδέναι; SOPH. O. T. 129. Εὐδοκιμεῖν ἐμποδὼν σφίσιν εἶναι. PLAT. Euthyd. 305 D. Παιδὸς Φέρητος, ὃν θανεῖν ἐρρυσάμην. EUR. Alc. 11. Τὸν Φίλιππον παρελθεῖν οὐκ ἐδύναντο κωλῦσαι. DEM. Pac. 62, 10. Τὴν ἰδέαν τῆς γῆς οὐδέν με κωλύει λέγειν. PLAT. Phaed. 108 E.

(*b.*) Τοῦ δὲ δραπετεύειν δεσμοῖς ἀπείργουσι; XEN. Mem. II, 1, 16. Τὸ γὰρ ψευδόμενον φαίνεσθαι καὶ τοῦ συγγνώμης τινὸς τυγχάνειν ἐμποδὼν μάλιστα ἀνθρώποις γίγνεται. Id. Cyr. III, 1, 9. Εἶπεν ὅτι κωλύσειε (ἂν) τοῦ καίειν ἐπιόντας. Id. An. I, 6, 2. Ἀπεσχόμην τοῦ λαβεῖν τοῦ δικαίου ἕνεκα. DEM. F. L. 410, 18.

(*c.*) Εἶργε μὴ βλαστάνειν. PLAT. Phaedr. 251 B. Ὅπερ ἔσχε μὴ τὴν Πελοπόννησον πορθεῖν, *which prevented him from ravaging the Peloponnesus.* THUC. I, 73. Διεκώλυσε μὴ διαφθεῖραι. Id. III, 49. Ἐπεγένετο κωλύματα μὴ αὐξηθῆναι. Id. I, 16 (§ 92, 1, N. 2.) Θνητούς γ' ἔπαυσα μὴ προσδέρκεσθαι μόρον. AESCH. Prom. 248. Τοὐμὸν φυλάξει σ' ὄνομα μὴ πάσχειν κακῶς. SOPH. O. C. 667.

Οὐ γάρ ἐστι Ἕλλησι οὐδεμία ἔκδυσις μὴ οὐ δόντας λόγον εἶναι σοὺς δούλους. HDT. VIII, 100. Πέμπουσι κήρυκα, ὑποδεξάμενοι σχήσειν τὸν Σπαρτιήτην μὴ ἐξιέναι.... Οὐ δυνατοὶ αὐτὴν ἴσχειν εἰσὶ Ἀργεῖοι μὴ οὐκ ἐξιέναι. Id. IX, 12. Ὥστε ξένον γ' ἂν οὐδέν' ὄνθ', ὥσπερ σὺ νῦν, ὑπεκτραποίμην μὴ οὐ συνεκσῴζειν. SOPH. O. C. 565. Τί ἐμποδὼν μὴ οὐχὶ ὑβριζομένους ἀποθανεῖν; XEN. An. III, 1, 13. (Τί ἐμποδών here implies οὐδὲν ἐμποδών.) Τίνος ἂν δέοιο μὴ οὐχὶ πάμπαν εὐδαίμων εἶναι; *what would hinder you from being perfectly happy?* Id. Hell. IV, 1, 36. So ARIST. Ran. 695.

(*d.*) Πᾶς γὰρ ἀσκὸς δύο ἄνδρας ἕξει τοῦ μὴ καταδῦναι, i. e. *will keep two men from sinking.* XEN. An. III, 5, 11. Ὃν οὐδεὶς πω προθεὶς τοῦ μὴ πλέον ἔχειν ἀπετράπετο. THUC. I, 76. Εἰ δ' ἄρ' ἐμποδών τι αὐτῷ ἐγένετο τοῦ μὴ εὐθὺς τότε δικάσασθαι. DEM. Apatur. 900, 22. Ἠπίστατο τὴν πόλιν μικρὸν ἀπολιποῦσαν τοῦ μὴ ταῖς ἐσχάταις συμφοραῖς περιπεσεῖν. ISOC. Antid. p. 73, § 122. Ἀποσοβοῦντες ἂν ἐμποδὼν γίγνοιντο τοῦ μὴ ὁρᾶν αὐτοὺς τὸ ὅλον στράτευμα. XEN. Cyr. II, 4, 23. Εἰδότες ὅτι ἐν ἀσφαλεῖ εἰσι τοῦ μηδὲν παθεῖν. Ib. III, 3, 31. (See THUC. VI, 18, quoted § 92, 1, N. 2.) Τοῦ δὲ μὴ (κακῶς) πάσχειν αὐτοὶ πᾶσαν ἄδειαν ἤγετε, *you were entirely free from fear of suffering harm.* DEM. F. L. 387, 17. Ἐνούσης οὐδεμιᾶς ἔτ' ἀποστροφῆς τοῦ μὴ τὰ χρήματ' ἔχειν ὑμᾶς, *there being no longer any escape from the conclusion that you have taken bribes.* Id. Timoc. 702, 26.

REMARK. The last two examples show that μή can be joined with the genitive of the Infinitive, even after nouns implying *hindrance* or *freedom*. In the two following the addition of μή is more peculiar: —

Ἡ ἀπορία τοῦ μὴ ἡσυχάζειν, *the inability to rest.* THUC. II, 49. Ἡ τοῦ μὴ ξυμπλεῖν ἀπιστία, *the distrust of sailing with them;* i. e. *the unwillingness to sail, caused by distrust.* Id. III, 75.

NOTE 1. (*a.*) The use of μή with the Infinitive in the forms *c* and *d* is to be referred to the general principle, by which the Infinitive after all verbs expressing a *negative* idea (as those of *denying*, *distrusting*, *concealing*, *forbidding*, &c.) can always take the negative μή, to strengthen the negation implied in the leading verb. Thus we say ἀρνεῖται μὴ ἀληθὲς εἶναι τοῦτο, *he denies that this is true;* ἀπηγόρευε μηδένα τοῦτο ποιεῖν, *he forbade any one to do this.* This negative may, how ever, be omitted without affecting the sense.

(*b.*) An Infinitive which *for any reason* would regularly take μή (either affecting the Infinitive itself, as an ordinary negative, or strengthening a preceding negation, as in the case just mentioned) generally takes the double negative μὴ οὐ, if the verb on which it depends is *itself negative.* Thus the example given above, ἀρνεῖται μὴ ἀληθὲς εἶναι τοῦτο, becomes, if we negative the leading verb, οὐκ ἀρνεῖται μὴ οὐκ ἀληθὲς εἶναι τοῦτο, *he does not deny that this is true.* So, when the original μή really negatives the Infinitive, as in δίκαιόν ἐστι μὴ τοῦτον ἀφιέναι, *it is just not to acquit him,* — if we negative the leading verb, we shall have οὐ δίκαιόν ἐστι μὴ οὐ τοῦτον ἀφιέναι, *it is not just not to acquit him.* See PLAT. Rep. IV, 427 E, ὡς οὐχ ὅσιόν σοι ὂν μὴ οὐ βοηθεῖν δικαιοσύνῃ. This applies also to the Infinitive with τό (§ 95, 3).

Μὴ οὐ is occasionally used before participles, and even before nouns, on the same principle, to express an *exception* to a statement containing a negative; as in PLAT. Lys. 210 D, οὐκ ἄρα ἐστὶ φίλον τῷ φιλοῦντι οὐδὲν μὴ οὐκ ἀντιφιλοῦν, *unless it loves in return.* Here, if the negatives (οὐκ and οὐδέν) were removed from the leading verb, we should have simply μὴ ἀντιφιλοῦν (with the same meaning), which would be the ordinary form with the participle, even after a negative. So μὴ οὐκ ἐόντες, *unless they were.* HDT. VI, 9. So in DEM. F. L. 379, 7, we find αἵ τε πόλεις πολλαὶ καὶ χαλεπαὶ λαβεῖν, μὴ οὐ χρόνῳ καὶ πολιορκίᾳ, *the cities were many and difficult (= not easy) to capture, except by long siege.*

REMARK. Μὴ οὐ is very rarely found where the leading verb does not at least *imply* a negative. In XEN. An. II, 3, 11, ὥστε πᾶσιν αἰσχύνην εἶναι μὴ οὐ συσπουδάζειν, *so that all were ashamed not to join heartily in the work*, the double negative may be explained by the negative idea of *unwillingness* implied in αἰσχύνην. See also the last example under N. 1.

NOTE 2. When the leading verb expressing *hindrance*, &c. is itself negative, the form *c*, μὴ οὐ with the Infinitive, is the most common. The form *a*, the Infinitive alone, is allowed after negative (as well as affirmative) verbs, as in DEM. Pac. 62, 10, quoted above under *a*. The form *b*, τοῦ with the Infinitive (without μή), is not used after negative verbs, according to Madvig.

Even in the form *c*, we sometimes find the single negative μή (for μὴ οὐ), even when the leading verb is negative. E. g.

Οὐ πολὺν χρόνον μ' ἐπέσχον μή με ναυστολεῖν ταχύ. SOPH. Phil. 349. Οὐδέ μ' ὄμματος φρουρὰν παρῆλθε, τόνδε μὴ λεύσσειν στόλον. Id. Trach. 226. (Μὴ οὐ here is a conjecture.)

3. The Infinitive preceded by τὸ μή is sometimes used after verbs and expressions denoting *hindrance*, and also after all expressions which even imply *prevention*, *omission*, or *denial*.

This Infinitive with τό is less closely connected than the simple Infinitive with the leading verb, and often denotes merely the *result* of the *prevention* or *omission* of anything: it may generally be explained as an accusative by *synecdoche*, or sometimes as an object accusative (as after verbs of *denial*). Here, as before (§ 95, 2), if the leading verb is itself negative, or interrogative with a negative implied, μὴ οὐ is generally used instead of μή. E. g.

Τὸν πλεῖστον ὅμιλον εἶργον τὸ μὴ προεξιόντας τῶν ὅπλων τὰ ἐγγὺς τῆς πόλεως κακουργεῖν, *they prevented them from injuring*, &c. THUC. III, 1. (This adds a *fifth* expression, εἴργει σε τὸ μὴ τοῦτο ποιεῖν, to the four already given (§ 95, 2) as equivalents of the English, *he prevents you from doing this.*) Τὸ δὲ μὴ λεηλατῆσαι τὴν πόλιν ἔσχε τόδε. HDT. V, 101. Φόβος τε ξυγγενὴς τὸ μὴ ἀδικεῖν σχήσει. AESCH. Eum. 691. Οὗτοί εἰσιν μόνοι ἔτι ἡμῖν ἐμποδὼν τὸ μὴ ἤδη εἶναι ἔνθα πάλαι ἐσπεύδομεν. XEN. An. IV, 8, 14. Οὐκ ἀπεσχόμην τὸ μὴ οὐκ ἐπὶ τοῦτο ἐλθεῖν. PLAT. Rep. I, 354 B. Οὐκ ἀπέσχοντο οὐδ' ἀπὸ τῶν φίλων τὸ μὴ οὐχὶ πλεονεκτεῖν αὐτῶν πειρᾶσθαι. XEN. Cyr. I, 6, 32. Κίμωνα παρὰ τρεῖς ἀφεῖσαν ψήφους τὸ μὴ θανάτῳ ζημιῶσαι, i. e. *they allowed Cimon by three votes to escape the punishment of death*. DEM. Aristocr. 688, 27

Τρεῖς δὲ μόναι ψῆφοι διήνεγκαν τὸ μὴ θανάτου τιμῆσαι, *and only three votes prevented you from condemning him to death* (lit. *made the difference as to condemning*, &c.). Ib. 676, 12. Φόβος γὰρ ἀνθ' ὕπνου παραστατεῖ τὸ μὴ βεβαίως βλέφαρα συμβαλεῖν ὕπνῳ, i. e. *stands by to prevent my closing my eyes*, &c. AESCH. Agam. 15.

Ἐπεὶ προθυμεῖσθ', οὐκ ἐναντιώσομαι τὸ μὴ οὐ γεγωνεῖν πᾶν ὅσον προσχρῄζετε. Id. Prom. 786. Οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ πεσεῖν ἀτίμως πτώματ' οὐκ ἀνασχετά, *this will not suffice to prevent him from falling*, &c. Ib. 918. Λείπει μὲν οὐδ' ἃ πρόσθεν ᾔδεμεν τὸ μὴ οὐ βαρύστον' εἶναι, *they lack nothing of being heavily grievous*. SOPH. O. T. 1232. Μήτοι, κασιγνήτη, μ' ἀτιμάσῃς τὸ μὴ οὐ θανεῖν τε σὺν σοί, τὸν θανόντα θ' ἁγνίσαι, *do not think me too mean to die with thee*, &c. Id. Ant. 544. (Cf. Ant. 22, and Oed. Col. 49.) Αὐτὴν μὴν οὐ μισοῦντ' ἐκείνην τὴν πόλιν τὸ μὴ οὐ μεγάλην εἶναι φύσει κεὐδαίμονα, i. e. *not grudging the city its right to be great*, &c. ARIST. Av. 36. (Compare μίσησέν μιν κυσὶ κύρμα γενέσθαι, Il. XVII, 272.) Οὐδεὶς ἀντιλέγει τὸ μὴ οὐ λέξειν ὅ τι ἕκαστος ἡγεῖται πλείστου ἄξιον ἐπίστασθαι, *no one objects to saying*, &c. XEN. Conv. III, 3. Οὐδ' ἄρνησις ἔστιν αὐτοῖς τὸ μὴ ταῦθ' ὑπὲρ Φιλίππου πράττειν, *it is not even possible for them to deny that they did these things in the interest of Philip*. DEM. F. L. 392, 13. Μὴ παρῇς τὸ μὴ οὐ φράσαι, *do not omit to speak of it*. SOPH. O. T. 283. Οὐδένα δύνασθαι κρύπτειν τὸ μὴ οὐχ ἡδέως ἂν καὶ ὠμῶν ἐσθίειν αὐτῶν, *that no one is able to prevent people from knowing that he would gladly even eat some of them raw*. XEN. Hell. III, 3, 6.

For μὴ οὐ, see § 95, 2, Note 1, (*b*.).

NOTE. The simple negative form τὸ μή is sometimes found even when the leading verb is negative, where regularly τὸ μὴ οὐ would be used. This is more common here than in the corresponding case, § 95, 2, Note 2. E. g.

Οὐκ ἂν ἐσχόμην τὸ μὴ ἀποκλῇσαι τοὐμὸν ἄθλιον δέμας. SOPH. O. T. 1387. Τίς σοῦ ἀπελείφθη τὸ μή σοι ἀκολουθεῖν; XEN. Cyr. V, 1, 25. Ἄκος δ' οὐδὲν ἐπήρκεσαν τὸ μὴ πόλιν μὲν ὥσπερ οὖν ἔχει παθεῖν. AESCH. Agam. 1170. Οὐκ ὢν ἔστι μηχανὴ οὐδεμία τὸ μὴ κεῖνον ἐπιβουλεύειν ἐμοί. HDT. I, 209. Καὶ φημὶ δρᾶσαι, κοὐκ ἀπαρνοῦμαι τὸ μή. SOPH. Ant. 443. See also DEM. F. L. 392, 13, quoted above.

REMARK. Τὸ μή and τοῦ μή can of course be used with the Infinitive as ordinary negatives. See examples, § 92, 1, N. 3. So ἐπιμελεῖται τοῦ μὴ δίκην δοῦναι.

§ **96.** The Infinitive with its subject, object, or other adjuncts (sometimes including dependent verbs) may be preceded by the article τό, the whole sentence standing as a single noun, either as the subject or object of a

verb, as the object of a preposition, or in apposition with a pronoun like τοῦτο. E. g.

Τὸ μὲν γὰρ πολλὰ ἀπολωλεκέναι κατὰ τὸν πόλεμον τῆς ἡμετέρας ἀμελείας ἂν τις θείη δικαίως· τὸ δὲ μήτε πάλαι τοῦτο πεπονθέναι πεφηνέναι τέ τινα ἡμῖν συμμαχίαν τούτων ἀντίρροπον, ἂν βουλώμεθα χρῆσθαι, τῆς παρ' ἐκείνων εὐνοίας εὐεργέτημ' ἂν ἔγωγε θείην. DEM. Ol. I, 12, 3.

§ 97. The Infinitive without the article often expresses a *purpose*. E. g.

Τρώων ἄνδρα ἕκαστον (εἰ) ἑλοίμεθα οἰνοχοεύειν, *if we should choose every man of the Trojans to be our cup-bearer.* Il. II, 127. So Il. I, 338, δὸς ἄγειν, and II, 107, 108. Τὴν ἐξ Ἀρείου πάγου βουλὴν ἐπέστησαν ἐπιμελεῖσθαι τῆς εὐκοσμίας, i. e. *for the purpose of guarding good order.* ISOC. Areop. p. 147 B. § 37. Οἱ ἄρχοντες, οὓς ὑμεῖς εἵλεσθε ἄρχειν μου, *the rulers, whom you chose to rule me.* PLAT. Apol. 28 E. Δέκα δὲ τῶν νεῶν προὔπεμψαν ἐς τὸν μέγαν λιμένα πλεῦσαί τε καὶ κατασκέψασθαι, καὶ κηρῦξαι, κ.τ.λ., i. e. *they sent them to sail and examine, and to proclaim,* &c. THUC. VI, 50. Τοὺς ἱππέας παρείχοντο Πελοποννησίοις ξυστρατεύειν. Id. II, 12. Ξυνέβησαν τοῖς Πλαταιεῦσι παραδοῦναι σφᾶς αὐτοὺς καὶ τὰ ὅπλα, χρήσασθαι ὅ τι ἂν βούλωνται, i. e. *to do with them whatever they pleased.* Id. II, 4. (For παραδοῦναι see § 92, 1, N. 1.) Εἰ βουλοίμεθά τῳ ἐπιτρέψαι ἢ παῖδας παιδεῦσαι, ἢ χρήματα διασῶσαι, κ.τ.λ., *if we should wish to intrust to any one either children to instruct or money to keep,* &c. XEN. Mem. I, 5, 2. Αἱ γυναῖκες πιεῖν φέρουσαι, *the women bringing them (something) to drink.* XEN. Hell. VII, 2, 9. Τὴν πόλιν καὶ τὴν ἄκραν φυλάττειν αὐτοῖς παρέδωκαν, *they delivered the city and the citadel to them to guard.* Ib. IV, 4, 15. Ὃς γὰρ ἂν ὑμᾶς λάθῃ, τοῦτον ἀφίετε τοῖς θεοῖς κολάζειν. DEM. F. L. 363, 25.

Ἡ θύρα ἡ ἐμὴ ἀνέῳκτο εἰσιέναι τῷ δεομένῳ τι ἐμοῦ. XEN. Hell. V, 1, 14. Οὐκ εἶχον ἀργύριον ἐπισιτίζεσθαι, *they had no money to buy provisions.* Id. An. VII, 1, 7. Ἀριστάρχῳ ἔδοτε ἡμέραν ἀπολογήσασθαι, i. e. *a day to defend himself in.* Id. Hell. I, 7, 28. Ἐμαυτόν σοι ἐμμελετᾶν παρέχειν οὐ πάνυ δέδοκται. PLAT. Phaedr. 228 E. Οἷς ἐνευδαιμονῆσαί τε ὁ βίος ὁμοίως καὶ ἐντελευτῆσαι ξυνεμετρήθη. THUC. II, 44.

Here, as in § 93, 2, the Infinitive is generally active or middle, even where the passive would seem more natural; as κτανεῖν ἐμοί νιν ἔδοσαν, *they gave her to me to be killed.* EUR. Troad. 874.

NOTE 1. The Infinitive is thus used in prose chiefly after verbs signifying *to choose* or *appoint*, *to give* or *take* (the Infinitive denoting the purpose for which anything is given or taken), and also after those signifying *to send* or *bring*. (See the examples.) With the last class the Future Participle is more common. A final clause after ἵνα, &c. may also be used in the same sense.

In poetry the same construction sometimes occurs after verbs of *motion*, like *εἶμι*, *ἥκω*, and *βαίνω*; and also after *εἰμί*, *ἔπειμι*, and *πάρειμι* (*to be, to be at hand*), expressed or understood. E. g.

Ἀλλά τις εἴη εἰπεῖν Ἀτρείδῃ Ἀγαμέμνονι, ποιμένι λαῶν, *but let some one go to tell Agamemnon.* Od. XIV, 496. (See Passow, *s. v.* εἶμι.) Βῆ δὲ θέειν, *and he started to run.* Il. II, 182. Οὐδέ τις ἔστιν ἀρὴν καὶ λοιγὸν ἀμῦναι, *nor is there any one to keep off curse and ruin.* Il. XXIV, 489. Πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν ὅν κε δύνηαι, i. e. *for you to slay whomsoever you can.* Il. VI, 229. Οὐ γὰρ ἔπ' ἀνὴρ οἷος Ὀδυσσεὺς ἔσκεν, ἀρὴν ἀπὸ οἴκου ἀμῦναι. Od. II, 59. Μανθάνειν γὰρ ἥκομεν, *for we are come to learn.* Soph. O. C. 12. Πλόκαμος ὅδε καταστέφειν, *here is my hair for you to wreathe.* Eur. Iph. Aul. 1478.

Even in prose, the Infinitive occasionally occurs after εἰμί in this sense, as in Plat. Phaedr. 229 A, ἐκεῖ πόα καθίζεσθαι (sc. ἔστιν), *there is grass to sit upon.* See also Xen. An. II, 1, 6, πολλαὶ δὲ καὶ πέλται καὶ ἅμαξαι ἦσαν φέρεσθαι ἔρημοι, i. e. *they were left to be carried away* (*for fuel*). See the last examples under § 97.

Note 2. As ὥστε is seldom used in Homer in its sense of *so as* (§ 98, N. 3), the simple Infinitive may there express a *result* as well as a *purpose.* It thus follows many expressions which would not allow it in Attic Greek. E. g.

Τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι; i. e. *who brought them into conflict, so as to contend?* Il. I, 8. So I, 151; and ἐριζέμεναι, II, 214. Ἀλλ' ὅτε δὴ κοίλη νηῦς ἤχθετο τοῖσι νέεσθαι, *when now their ship was loaded, so as* (*to be ready*) *to start.* Od. XV, 457. Χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα, ... νίψασθαι, i. e. *for washing.* Od. I, 138.

Note 3. In Homer and Herodotus we often find εἶναι introduced to denote a *purpose*, where in Attic Greek a simple noun, as a predicate accusative or nominative, connected directly with the leading verb, would be sufficient. E. g.

Θώρηκα, τόν ποτέ οἱ Κινύρης δῶκε ξεινήιον εἶναι, i. e. *which they gave him as a present* (lit. *to be a present*). Il. XI, 20. Λίθον εἵλετο χειρὶ παχείῃ, τόν ῥ' ἄνδρες πρότεροι θέσαν ἔμμεναι οὖρον ἀρούρης, *which they had placed* (*to be*) *as a boundary.* Il. XXI, 405. Δαρεῖος καταστήσας Ἀρταφέρνεα ὕπαρχον εἶναι Σαρδίων. Hdt. V, 25.

So in the passive construction:—Γέλων ἀπεδέχθη πάσης τῆς ἵππου εἶναι ἵππαρχος. Hdt. VII, 154.

Even in Attic prose this use of εἶναι sometimes occurs; as in Dem. Aph. III, 852, 12, Μνημονεύουσιν ἀφεθέντα τοῦτον ἐλεύθερον εἶναι τότε, *they remember his having been then manumitted so as to be a freeman.* So ἀφίησιν αὐτὰ δημόσια εἶναι, Thuc. II, 13.

Note 4. The use of the Infinitive after the comparative and ἤ, *than*, is to be referred to this principle. E. g.

Ἡ ἀνθρωπίνη φύσις ἀσθενεστέρα ἢ λαβεῖν τέχνην ὧν ἂν ᾖ ἄπειρος, *human nature is too weak to acquire the art of those things of which it has no experience.* PLAT. Theaet. 149 C. Τὸ γὰρ νόσημα μεῖζον ἢ φέρειν, i. e. *too great to bear.* SOPH. O. T. 1293.

Ὥστε is sometimes expressed before this Infinitive; as in XEN. Hell. IV, 8, 23, Ἠισθοντο αὐτὸν ἐλάττω ἔχοντα δύναμιν ἢ ὥστε τοὺς φίλους ὠφελεῖν.

So, rarely, ὡς in the sense of ὥστε (§ 98, Note 1); as in Cyr. VI, 4, 17, Τὰς ἀσπίδας μείζους ἔχουσιν ἢ ὡς ποιεῖν τι καὶ ὁρᾶν.

§ **98.** 1. The Infinitive is used after ὥστε, *so that, so as*, to express a *result.* E. g.

Ἦν πεπαιδευμένος οὕτως ὥστε πάνυ μικρὰ κεκτημένος πάνυ ῥᾳδίως ἔχειν ἀρκοῦντα, *he had been educated so as very easily to have enough, although he possessed very little.* XEN. Mem. I, 2, 1. Φῦναι δὲ ὁ Κῦρος λέγεται φιλοτιμότατος, ὥστε πάντα μὲν πόνον ἀνατλῆναι, πάντα δὲ κίνδυνον ὑπομεῖναι. Id. Cyr. I, 2, 1. Ἀπέχρη γὰρ ἂν τοῖς γνωσθεῖσιν ἐμμένειν, ὥστε μηδεμίαν ἡμῖν εἶναι πρὸς τοῦτον διαφοράν, *so that we should have no difference with him.* DEM. Aph. I, 813, 4. Πολλὰς ἐλπίδας ἔχω ἀρκούντως ἐρεῖν, ὥστε ὑμᾶς μήτ' ἀπολειφθῆναι τῶν πραγμάτων μήτ' ἀγνοῆσαι, κ.τ.λ. Ib. 813, 20. Τοιοῦτον ἔθος ἡμῖν παρέδοσαν, ὥστε . . . συνελθεῖν ἐς ταὐτόν. ISOC. Pan. p. 49 B. § 43. See Pan. § 45, τοσοῦτόν ἐστιν, ὥστε καὶ τοῦτο περιειλῆφθαι. Πείσομαι γὰρ οὐ τοσοῦτον οὐδὲν ὥστε μὴ οὐ καλῶς θανεῖν. SOPH. Ant. 97. Σὺ δὲ σχολάζεις, ὥστε θαυμάζειν ἐμέ. EUR. Hec. 730. Μηδ' ἡ βία σε μηδαμῶς νικησάτω τοσόνδε μισεῖν ὥστε τὴν δίκην πατεῖν. SOPH. Aj. 1335. Λόγων καὶ βουλευμάτων κοινωνὸν ἄν σε ποιοῖντο, ὥστε μηδὲ ἕν σε λεληθέναι ὧν βουλόμεθα εἰδέναι, *so that not a single one of the things we wish to know should have escaped you.* XEN. Cyr. VI, 1, 40. (See § 18, 3, *b.*) Δυσκολία καὶ μανία πολλάκις εἰς τὴν διάνοιαν ἐμπίπτουσιν οὕτως ὥστε καὶ τὰς ἐπιστήμας ἐκβάλλειν. Id. Mem. III, 12, 6. Ἀποληφθέντος, ὥστε μὴ ἂν δύνασθαι ἐπανελθεῖν οἴκαδε. DEM. Chers. 98, 25. (For δύνασθαι ἂν see N. 4.)

See § 93, 1, Note 1, last example.

REMARK. When the result is to be stated as an independent fact, rather than merely *as a result*, the Indicative is used after ὥστε. See § 65, 3.

2. The Infinitive after ὥστε sometimes denotes a *condition*, being equivalent to the Infinitive after ἐφ' ᾧ or ἐφ' ᾧ τε; and sometimes it denotes a *purpose*, like a final cause. E. g.

Ποιοῦνται ὁμολογίαν πρὸς Πάχητα, ὥστε Ἀθηναίοις ἐξεῖναι βου-

λεῦσαι περὶ τῶν Μυτιληναίων, *they make a treaty with Paches, to the effect that the Athenians shall be permitted*, &c. THUC. III, 28. (See THUC. III, 114, ξυμμαχίαν ἐποιήσαντο ἐπὶ τοῖσδε, ὥστε .... μὴ στρατεύειν.) Ἐξὸν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὥστ᾽ αὐτοὺς ὑπακούειν βασιλεῖ, *it being in their power to rule the rest of the Greeks, on condition that they should themselves serve the King*. DEM. Phil. II, 68, 12. Πᾶν ποιοῦσιν, ὥστε δίκην μὴ διδόναι, *they do everything, so that they may not suffer punishment*. PLAT. Gorg. 479 C. (Here ἵνα μή with the Subjunctive might have been used.) Ἐβουλήθησαν Ἐλευσῖνα ἐξιδιώσασθαι, ὥστε εἶναι σφίσι καταφυγήν, εἰ δεήσειε. XEN. Hell. II, 4, 8. Μηχαναὶ πολλαί εἰσιν, ὥστε διαφεύγειν θάνατον, *there are many devices for escaping death*. PLAT. Apol. 39 A. (See § 92, 1, N. 2.)

NOTE 1. Ὡς is sometimes used with the Infinitive instead of ὥστε; generally, however, to express a *result*, seldom to express a *purpose*. E. g.

Ὑψηλὸν δὲ οὕτω δή τι λέγεται, ὡς τὰς κορυφὰς αὐτοῦ οὐχ οἷά τε εἶναι ἰδέσθαι, *and it (the mountain) is said to be so high, that it is not possible to see its summits*. HDT. IV, 184. Ναυμαχήσαντες ἀντίπαλα μὲν καὶ ὡς αὐτοὺς ἑκατέρους ἀξιοῦν νικᾶν, *and so that each thought themselves the victors*. THUC. VII, 34. Βιασόμεθα, ὡς πλεονεκτοῦντες δίκην μὴ διδόναι. PLAT. Rep. II, 365 D. Ὁ ποταμὸς τοσοῦτος τὸ βάθος, ὡς μηδὲ τὰ δόρατα ὑπερέχειν τοῦ βάθους. XEN. An. III, 5, 7. So II, 3, 10. Φέρονται κώθωνα, ὡς ἀπὸ τοῦ ποταμοῦ ἀρύσασθαι. Id. Cyr. I, 2, 8. Ἐν τῷ ἀσφαλεῖ ἤδη ἔσονται, ὡς μηδὲν ἂν ἔτι κακὸν παθεῖν. Ib. VIII, 7, 27. (For παθεῖν ἄν see N. 4.)

NOTE 2. The Infinitive with ὥστε or ὡς is sometimes used where we should expect a simple Infinitive, either after the adjectives and adverbs included in § 93, or after the verbs and expressions which take the Infinitive of the object (§ 92, 1, and N. 2); and rarely after those which regularly take an Infinitive as the subject (§ 91). E. g.

Πότερα παῖδές εἰσι φρονιμώτεροι ὥστε μαθεῖν τὰ φραζόμενα ἢ ἄνδρες; i. e. *are they wiser than men in learning*, &c.? XEN. Cyr. IV, 3, 11. Ὀλίγοι ἐσμὲν ὡς ἐγκρατεῖς εἶναι αὐτῶν. Ib. IV, 5, 15. (Cf. ὀλίγοι ἀμύνειν, *too few to make a defence*. THUC. I, 50.) Ψυχρὸν (ἐστι τὸ ὕδωρ) ὥστε λούσασθαι, *the water is cold for bathing*. XEN. Mem. III, 13, 3. (Cf. λούσασθαι ψυχρότερον, and θερμότερον πιεῖν, in the same section.) Ψηφισάμενοι αὐτοὶ πρῶτοι ὥστε πάσῃ προθυμίᾳ ἀμύνειν, *having voted to defend them*, &c. THUC. VI, 88. Εἰς ἀνάγκην καθέσταμεν ὥστε κινδυνεύειν. ISOC. Archid. p. 126 C. § 51. (See § 92, 1, N. 2.) So δύναμιν ὥστε ἐγγενέσθαι, PLAT. Rep. IV, 433 B. Ἐλθόντες πρὸς αὐτοὺς πείθουσιν ὥστε μετὰ σφῶν Ἄργει ἐπιχειρῆσαι. THUC. III, 102. (In the same chapter, πείθει Ἀκαρνᾶνας βοηθῆσαι Ναυπάκτῳ.)

Πάνυ μοι ἐμέλησεν ὥστε εἰδέναι, *it concerned me very much to*

know. Xen. Cyr. VI, 3, 19. Ἀδύνατον ὑμῖν ὥστε Πρωταγόρου τοῦδε σοφώτερόν τινα ἑλέσθαι. Plat. Prot. 338 C. So Xen. Mem. I, 3, 6.

Note 3. In Homer ὥστε is generally used like ὥσπερ, in the sense of *as.* It occurs with the Infinitive, in the sense of *so as*, only twice: Il. IX, 42; Od. XVII, 21. Ὡς, *so as, so that*, is not found in Homer, who generally uses the simple Infinitive where later writers would insert ὥστε or ὡς. (See § 97, N. 2.)

Note 4. The Infinitive after ὥστε may take the adverb ἄν to form an apodosis, whenever an Indicative or Optative, if used in the place of the Infinitive, would have required an ἄν. (See § 65, 3, Note.) The Infinitive with ἄν here, as in indirect quotations, follows the general rule stated in § 41. (See example in § 41, N. 4; and the last examples under § 98, 1 and § 98, 2, N. 1.)

Note 5. It will be seen that the Present and Aorist are the tenses of the Infinitive regularly used after ὥστε. For the perfect see § 18, 3, and Note; and for the Future, § 27, N. 2 (*b*).

§ 99. The Infinitive is used after ἐφ' ᾧ and ἐφ' ᾧτε, *on condition that, for the purpose of.* E. g.

Εἶπεν ὅτι σπείσασθαι βούλοιτο, ἐφ' ᾧ μήτε αὐτὸς τοὺς Ἕλληνας ἀδικεῖν μήτε ἐκείνους καίειν τὰς οἰκίας, λαμβάνειν τε τἀπιτήδεια ὅσων δέοιντο. Xen. An. IV, 4, 6. Πῶς ἂν οὗτος ἐθέλοι τὰ ἀλλότρια ἀποστερεῖν ἐφ' ᾧ κακόδοξος εἶναι; Id. Ages. IV, 1. Ἀφίεμέν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ᾧτε μηκέτι φιλοσοφεῖν. Plat. Apol. 29 C. Αἱρεθέντες ἐφ' ᾧτε ξυγγράψαι νόμους, καθ' οὕστινας πολιτεύσοιντο. Xen. Hell. II, 3, 11. (For πολιτεύσοιντο, see § 65, 1, N. 1.) Ἐφ' ᾧτε βοηθήσειν. Aeschin. Cor. § 114. See § 27, N. 2 (*b*).
For the Future Indicative after ἐφ' ᾧ and ἐφ' ᾧτε, especially in Herodotus and Thucydides, see § 65, 2.

§ 100. The Infinitive may stand *absolutely* in parenthetical phrases, sometimes alone, but generally preceded by ὡς or ὅσον. E. g.

Τὸ Δέλτα ἐστὶ κατάρρυτόν τε καὶ νεωστί, ὡς λόγῳ εἰπεῖν, ἀναπεφηνός, i. e. *recently, so to speak.* Hdt. II, 15. (This expression ὡς λόγῳ εἰπεῖν is peculiar to Herodotus.) Καὶ ὡς ἐμὲ εὖ μεμνῆσθαι, τὰ ὁ ἑρμηνεὺς μοι ἐπιλεγόμενος τὰ γράμματα ἔφη, *as I well remember*, &c. Id. II, 125. Ὡς μὲν νυν ἐν ἐλαχίστῳ δηλῶσαι, πᾶν εἴρηται· . . . . ὡς δὲ ἐν πλέονι λόγῳ δηλῶσαι, ὧδε ἔχει. Id. II, 25. Μετὰ δέ, οὐ πολλῷ λόγῳ εἰπεῖν, χρόνος διέφυ. Id. I, 61. Καὶ ἔργου, ὡς ἔπος εἰπεῖν, ἢ οὐδενὸς προσδέονται ἢ βραχέος πάνυ. Plat. Gorg. 450 D. Ὡς δὲ συντόμως εἰπεῖν, *to speak concisely.* Xen. Oec. XII, 19. Ὡς δὲ συνελόντι εἰπεῖν. Id. Mem. III, 8, 10

Χῶρος δ' ὅδ' ἱρός, ὡς *ἀπεικάσαι*. SOPH. O. C. 16. Καὶ τὸ ξύμπαν *εἰπεῖν*. THUC. I, 138. (So VI, 82, ἐς τὸ ἀκριβὲς *εἰπεῖν*.) Ὡς μικρὸν μεγάλῳ *εἰκάσαι*. Id. IV, 36. Ὥς γ' ἐμοὶ *χρῆσθαι* κριτῇ. EUR. Alc. 801. Ὡς πρὸς ὑμᾶς *εἰρῆσθαι*, i. e. *between us*. PLAT. Rep. X, 595 B. Οὐδ' ἐγὼ ψέγω τούτους, ὥς γε διακόνους *εἶναι* πόλεως. PLAT. Gorg. 517 B. Ὅσον γέ με *εἰδέναι*, *at least as far as I know*. Id. Theaet. 145 A.

So ὡς ἐμοὶ *δοκεῖν* or ἐμοὶ *δοκεῖν*, like ὡς ἐμοὶ δοκεῖ, *as it seems to me;* ὀλίγου *δεῖν*, *to want little*, i. e. *almost*. (See N. 1.)

REMARK. The force of ὡς in this construction can hardly be expressed in English, although it resembles that of ὡς used for ὥστε in § 98, 2, Note 1. That it is not a demonstrative, as might be supposed from the translation of ὡς εἰπεῖν, *so to speak*, is plain from such expressions as ὡς συντόμως εἰπεῖν, *to speak concisely*.

NOTE 1. In the phrase ὀλίγου δεῖν (lit. *to want little*), *little short of*, *almost*, δεῖν is often omitted, so that the genitive *ὀλίγου* stands alone in the sense of *almost*. E. g.

Ὀλίγου φροῦδος γεγένημαι, *I am almost gone*. ARIST. Nub. 722. The full form is found at the beginning of DEM. Phil. III,—Πολλῶν λόγων γιγνομένων *ὀλίγου δεῖν* καθ' ἑκάστην ἐκκλησίαν, i. e. *in almost every meeting*.

NOTE 2. In the phrase *ἑκὼν εἶναι* (sometimes τὸ ἑκὼν εἶναι), *willing* or *willingly*, εἶναι appears to be superfluous: the phrase is used chiefly in *negative* sentences. Εἶναι appears superfluous also in such expressions as τὸ νῦν εἶναι, *at present*, τὸ τήμερον εἶναι, *to-day*, and τὸ ἐπ' ἐκείνοις εἶναι, *as far as depends on them*. E. g.

Ἑκὼν γὰρ *εἶναι* οὐδὲν ψεύσομαι, *willingly I will tell no falsehood*. PLAT. Symp. 215 A. Οὐκ ᾤμην γε κατ' ἀρχὰς ὑπὸ σοῦ ἑκόντος *εἶναι* ἐξαπατηθήσεσθαι. Id. Gorg. 499 C. (Ἀνάγκη ἔχειν) τὴν ἀψεύδειαν καὶ τὸ ἑκόντας *εἶναι* μηδαμῇ προσδέχεσθαι τὸ ψεῦδος. Id. Rep. VI, 485 C. Ἀπόχρη μοι τὸ νῦν *εἶναι* ταῦτ' εἰρηκέναι. ISOC. Antid. p. 119, § 270. Τὸ ἐπ' ἐκείνοις *εἶναι* ἀπωλώλειτε. XEN. Hell. III, 5, 9. Τὸ μὲν τήμερον *εἶναι* χρήσασθαι αὐτῇ, *to use it to-day*. PLAT. Crat 396 E. Κατὰ τοῦτο *εἶναι*, *in this respect*. Id. Prot. 317 A.

Similar is the expression τὴν πρώτην *εἶναι* (for τὴν πρώτην), *at first*, in HDT. I, 153. So ὡς πάλαια *εἶναι*, *considering their antiquity*. THUC. I, 21.

§ 101. The Infinitive is sometimes used in the sense of the Imperative, especially in Homer. E. g.

Τῷ νῦν μή ποτε καὶ σὺ γυναικί περ ἤπιος *εἶναι*· μή οἱ μῦθον ἅπαντα *πιφαυσκέμεν*, ὅν κ' εὖ εἰδῇς, ἀλλὰ τὸ μὲν *φάσθαι*, τὸ δὲ καὶ κε-

κρυμμένον εἶναι, *now therefore be thou never indulgent to thy wife*, &c. Od. XI, 441. So Il. I, 20, 582; II, 10: Hdt. I, 32 (ἐπισχέειν μηδὲ καλέειν): Aesch. Prom. 712. Σὺ δὲ τὰς πύλας ἀνοίξας ὑπεκθεῖν καὶ ἐπείγεσθαι, *and do you, having opened the gates, rush out and press on.* Thuc. V, 9.

Remark. It will be noticed that, when the Infinitive stands for the Imperative, its subject is in the nominative, but in the four constructions that follow (§§ 102–105) its subject is in the accusative.

§ **102.** The Infinitive is sometimes used for the Optative in the expression of a wish referring to the *future.* This occurs chiefly in poetry. E. g.

Ζεῦ πάτερ, ἢ Αἴαντα λαχεῖν ἢ Τυδέος υἱόν, *Father Zeus, may the lot fall on Ajax or on the son of Tydeus.* Il. VII, 179. Ἑρμᾶ 'μπολαῖε, τὰν γυναῖκα τὰν ἐμὰν οὕτω μ' ἀποδόσθαι τάν τ' ἐμαυτοῦ ματέρα, *O that I could sell my wife and my mother at this rate!* Arist. Acharn. 816. Θεοὶ πολῖται, μή με δουλείας τυχεῖν. Aesch. Sept. 253.

§ **103.** In *laws, treaties, proclamations,* and *formal commands,* the Infinitive is often used in the leading sentences, depending on some word like ἔδοξε or δέδοκται, *be it enacted,* or κελεύεται, *it is commanded;* which may be either understood, or expressed in a preceding sentence. E. g.

Ταμίας δὲ τῶν ἱερῶν χρημάτων αἱρεῖσθαι μὲν ἐκ τῶν μεγίστων τιμημάτων· τὴν δὲ αἵρεσιν τούτων καὶ τὴν δοκιμασίαν γίγνεσθαι καθάπερ ἡ τῶν στρατηγῶν ἐγίγνετο, *and (be it enacted) that treasurers of the sacred funds be chosen,* &c. Plat. Leg. 759 E. So in most of the laws (genuine or spurious) standing as quotations in the text of the Orators, as in Dem. Aristocr. 627, 21: Δικάζειν δὲ τὴν ἐν Ἀρείῳ πάγῳ φόνου καὶ τραύματος ἐκ προνοίας, κ.τ.λ. Ἔτη δὲ εἶναι τὰς σπονδὰς πεντήκοντα, *and that the treaty shall continue fifty years.* Thuc. V, 18. Ἀκούετε λεῴ· τοὺς ὁπλίτας νυνμενὶ ἀνελομένους θὤπλα ἀπιέναι πάλιν οἴκαδε. Arist. Av. 448.

§ **104.** The Infinitive, with or without τό, is used in expressions of *surprise* or *indignation.* E. g.

Τὸ δὲ μηδὲ κυνῆν οἴκοθεν ἐλθεῖν ἐμὲ τὸν κακοδαίμον' ἔχοντα, *but to think that I, wretched fellow, should have come from home without even my cap!* Arist. Nub. 268. Τοῦτον δὲ ὑβρίζειν; ἀναπνεῖν δέ;

ἂν εἴ τις ἐᾷ ζῆν, ἀγαπᾶν ἔδει. DEM. Mid. 582, 2. Τῆς μωρίας· τὸ Δία νομίζειν, ὄντα τηλικουτονί, *what folly! to believe in Zeus, now you are so big!* ARIST. Nub. 819.

Compare VERG. Aen. I, 37: Mene incepto *desistere* victam.

§ 105. In narration the Infinitive often appears to stand for the Indicative. It depends, however, on some word like λέγεται, *it is said*, expressed (or at least implied) in something that precedes. E. g.

Ἀπικομένους δὲ τοὺς Φοίνικας ἐς δὴ τὸ Ἄργος τοῦτο, διατίθεσθαι τὸν φόρτον, *and (they say) that the Phoenicians, when now they were come to this Argos, were setting out their cargo for sale.* HDT. I, 1. (Here διατίθεσθαι is an Imperfect Infinitive, § 15, 3.) "Ἀλλ', ὦ παῖ," φάναι τὸν Ἀστυάγην, "οὐκ ἀχθόμενοι ταῦτα περιπλανώμεθα." ... "Ἀλλὰ καὶ σέ," φάναι τὸν Κῦρον, "ὁρῶ," κ.τ.λ. ... Καὶ τὸν Ἀστυάγην ἐπερέσθαι, "καὶ τίνι δὴ σὺ τεκμαιρόμενος λέγεις;" "Ὅτι σε," φάναι, "ὁρῶ," κ.τ.λ. ... Πρὸς ταῦτα δὲ τὸν Ἀστυάγην εἰπεῖν, κ.τ.λ. ... Καὶ τὸν Κῦρον εἰπεῖν, κ.τ.λ. XEN. Cyr. I, 3, 5 and 6. (Here all these Infinitives, and twelve others which follow, depend on λέγεται in § 4.) Καὶ τὸν κελεῦσαι δοῦναι, *and he commanded him to give it.* Id. I, 3, 9. So in HDT. I, 24 the story of Arion and the dolphin is told in this construction, the Infinitives all depending on a single λέγουσι at the beginning. See § 101, Remark.

§ 106. *Πρίν, before, before that, until,* besides taking the Indicative, Subjunctive, and Optative, like ἕως (§ 66), is also followed by the Infinitive.

For the use of the finite moods after πρίν, see § 67.

1. In Homer the Infinitive follows πρίν after both affirmative and negative sentences. E. g.

Ναῖε δὲ Πήδαιον πρὶν ἐλθεῖν υἷας Ἀχαιῶν. Il. XIII, 172. Ἔφθη ὀρεξάμενος πρὶν οὐτάσαι, οὐδ' ἀφάμαρτεν. Il. XVI, 322. Σφῶιν δὲ πρίν περ τρόμος ἔλλαβε φαίδιμα γυῖα, πρὶν πόλεμόν τ' ἰδέειν πολέμοιό τε μέρμερα ἔργα, *before they saw the war,* &c. Il. VIII, 452. (See Note 4.) Φεύγει πρίν περ ὅμιλον ἀολλισθήμεναι ἀνδρῶν. Il. XV, 588. Ἦ κ' ἔτι πολλοὶ γαῖαν ὀδὰξ εἷλον πρὶν Ἴλιον εἰσαφικέσθαι. Il. XXII, 17. Ἀλλά οἱ αὐτῷ Ζεὺς ὀλέσειε βίην πρὶν ἡμῖν πῆμα φυτεῦσαι. Od. IV, 668. Αἴθ' ὤφελλ' ... ἄλλοθ' ὀλέσθαι πρὶν ἐλθεῖν Od. XVIII, 402. Οὐ λήξω πρὶν Τρῶας ἅδην ἐλάσαι πολέμοιο. Il XIX, 423. Οὐδέ τι θυμῷ τέρπετο πρὶν πολέμου στόμα δύμεναι αἱματόεντος. Il. XIX, 313. Οὐδ' ἀπολήγει πρὶν χροὸς ἀνδρομέοιο διελθεῖν. Il. XX, 100. Οὔ μ' ἀποτρέψεις πρὶν χαλκῷ μαχέσα-

σθαι. Il. XX, 257. Μηδ' ἀντίος ἵστασ' ἐμεῖο πρίν τι κακὸν παθέειν. Il. XX, 198.

See § 67, Note 1.

2. Writers later than Homer use the Infinitive after πρίν chiefly when the leading sentence is *affirmative*. E. g.

Πρὶν ὦν παρεῖναι ἐκεῖνον ἐς τὴν Ἀττικήν, ὑμέας καιρός ἐστι προβωθῆσαι ἐς τὴν Βοιωτίαν, *before he comes into Attica*, &c. HDT. VIII, 143. Οἶον εὗρεν τεσσαράκοντα καὶ ὀκτὼ παρθένοισι, πρὶν μέσον ἆμαρ ἑλεῖν, ὠκύτατον γάμον. PIND. Pyth. IX, 196. Πρὶν νῦν τὰ πλείον' ἱστορεῖν, ἐκ τῆσδ' ἕδρας ἔξελθε, *before seeking further*, &c. SOPH. O. C. 36. Ἀποπέμπουσιν οὖν αὐτὸν πρὶν ἀκοῦσαι. THUC. II, 12. So II, 13, πρὶν ἐσβαλεῖν εἰς τὴν Ἀττικήν. Ἀφίεσαν τὰ βέλη πολὺ πρὶν ἐξικνεῖσθαι. XEN. Cyr. III, 3, 60. Πρὶν μὲν οὖν ἔχεσθαι τὰ ἄκρα οὐδὲν ἐδεῖσθε εἰρήνης. Ib. III, 2, 12. Ἡμεῖς τοίνυν Μεσσήνην εἵλομεν πρὶν Πέρσας λαβεῖν τὴν βασιλείαν καὶ κρατῆσαι τῆς ἠπείρου, καὶ πρὶν οἰκισθῆναί τινας τῶν πόλεων τῶν Ἑλληνίδων. ISOC. Archid. p. 121 A. § 26. Καὶ πρὶν ἓξ μῆνας γεγονέναι, ἀπέδωκε. PLAT. Prot. 320 A. Ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν νέον παλαιῷ, πρὶν τόδ' ἐξηντληκέναι, *we are ruined then, if we shall add a new calamity to the former one, before we shall have exhausted that.* EUR. Med. 79. (See § 18, 3.)

NOTE 1. The Infinitive after πρίν was probably not accompanied by ἄν. (See Krüger's note on HDT. I, 140.)

NOTE 2. Πρίν with the Infinitive after *negative* sentences is rare in the Attic poets, but more frequent in the Attic prose. (See § 67, Note 2.) E. g.

Οὐκ ἂν μεθεῖτο, πρὶν καθ' ἡδονὴν κλύειν. SOPH. Tr. 197. Πρὶν ἰδεῖν δ', οὐδεὶς μάντις τῶν μελλόντων, ὅ τι πράξει. Id. Aj. 1418. So AESCH. Sept. 1048, Agam. 1067; ARIST. Av. 964. Καὶ δι' αὐτὸ οὐ πρὶν πάσχειν, ἀλλ' ἐπειδὴ ἐν τῷ ἔργῳ ἐσμέν, τοὺς ξυμμάχους τούσδε παρεκαλέσατε. THUC. I, 68. So I, 39; V, 10; VII, 50. Οὐδὲ γὰρ τούτων πρὶν μαθεῖν οὐδεὶς ἠπίστατο. XEN. Cyr. IV, 3, 10. Αὕτη ἡ γυνή, πρὶν μὲν ὡς Ἄφοβον ἐλθεῖν, μίαν ἡμέραν οὐκ ἐχήρευσεν. DEM. Onet. I, 873, 10.

NOTE 3. Πρὶν ἤ, πρότερον ἤ (*priusquam*), πρόσθεν ἤ, and even ὕστερον ἤ, like πρίν, may be followed by the Infinitive. (See § 67, Note 3.) E. g.

Οἱ δὲ Αἰγύπτιοι, πρὶν μὲν ἢ Ψαμμίτιχον σφέων βασιλεῦσαι, ἐνόμιζον ἑωυτοὺς πρώτους γενέσθαι πάντων ἀνθρώπων. HDT. II, 2. Ἐπὶ τοὺς πομπέας πρότερον ἢ αἰσθέσθαι αὐτοὺς εὐθὺς ἐχώρησεν, *before they perceived them.* THUC. VI, 58. So I, 69. Πρὶν δὲ ἀναστῆναι, ἔτεσιν ὕστερον ἑκατὸν ἢ αὐτοὺς οἰκῆσαι, Πάμμιλον πέμψαντες ἐς Σελινοῦντα, i. e. *a hundred years after their own settlement.* Id. VI, 4.

In Hdt. VI, 108 we find the Infinitive depending on φθάνω ἤ, the verb implying πρότερον or πρίν: — φθαίητε ἂν ἐξανδραποδισθέντες ἤ τινα πυθέσθαι ἡμέων, *you would be reduced to slavery before any of us would hear of it.*

Note 4. Πρίν or πρὶν ἤ is very often preceded by πρότερον, πρόσθεν, πάρος, or another πρίν (used as an adverb), qualifying the leading verb. (See § 67, Note 4.) E. g.

Ἀποθνήσκουσι πρότερον πρὶν δῆλοι γίγνεσθαι οἷοι ἦσαν. Xen. Cyr. V, 2, 9. Καὶ ὤμοσαν μὴ πρὶν ἐς Φώκαιαν ἥξειν πρὶν ἢ τὸν μύδρον τοῦτον ἀναπεφηνέναι. Hdt. I, 165. Πάρος δ' οὐκ ἔσσεται ἄλλως, πρίν γε . . . νὼ πειρηθῆναι. Il. V, 220. Μὴ πρὶν ταράξῃς, πρὶν τόδ' εὖ θέσθαι, τέκνον. Eur. Herc. F. 605.

Note 5. Πάρος, in the sense of πρίν, is used in Homer with the Infinitive, but never with the other moods. E. g.

Τέκνα ἀγρόται ἐξείλοντο πάρος πετεηνὰ γενέσθαι. Od. XVI, 218. Οὐδέ οἱ ὕπνος πῖπτεν ἐπὶ βλεφάροισι πάρος καταλέξαι ἅπαντα. Od. XXIII, 309.

Remark. The rules for the tenses of the Infinitive are given in Chapter Second. It will be seen from a comparison of these, that the Present and Aorist are the only tenses ordinarily used in constructions in which the Infinitive *in itself* has no reference to time, that is, in all except indirect discourse. In indirect discourse each tense has its own force, as in the Indicative; but in other constructions the Perfect is used only in the cases mentioned in § 18, 3, *b*, and Note; and the Future only in the few cases mentioned in § 27, Note 2, *a* and *b*. (See § 27, Note 1.)

CHAPTER VI.

THE PARTICIPLE.

§ **107.** The Participle has three distinct uses:— first, it may express a simple *attribute*, like an ordinary adjective (§ 108); secondly, it may define the *circumstances* under which the action of the sentence takes place (§§ 109–111); thirdly, it may form part of the predicate with certain verbs, often having a force resembling that of the Infinitive (§§ 112, 113).

Remark. As the Infinitive may be considered as a verbal noun, so the Participle is always a verbal adjective; both alike retaining all the attributes of a verb which are consistent with their nature. See § 90.

§ **108.** 1. The Participle, like any other adjective, may qualify a noun.

In such expressions it must often be translated by a finite verb and a relative, especially when the Participle is preceded by the article. E. g.

Πόλις κάλλει διαφέρουσα, *a city excelling in beauty.* Ἀνὴρ καλῶς πεπαιδευμένος, *a man who has been well educated.* Οἱ πρέσβεις οἱ παρὰ Φιλίππου πεμφθέντες, *the ambassadors who had been sent from Philip.* Ἄνδρες οἱ τοῦτο ποιήσοντες, *men who will do this.* Ἐν τῇ Μεσσηνίᾳ ποτὲ οὔσῃ γῇ, *in the land which was once Messenia.* See § 16, 2. Στρατεύουσιν ἐπὶ τὰς Αἰόλου νήσους καλουμένας, *they sail against the so-called Aeolian islands,* lit. *the islands called those of Aeolus.* Thuc. III, 88. Αἱ ἄρισται δοκοῦσαι εἶναι φύσεις, *the natures which seem to be best.* Xen. Mem. IV, 1, 3. Αἱ πρὸ τοῦ στόματος νῆες ναυμαχοῦσαι. Thuc. VII, 23. Τὸν κατειληφότα κίνδυνον τὴν πόλιν. Dem. Cor. 301, 28.

2. The Participle preceded by the article may be used *substantively*, like any other adjective. It is then equivalent to ἐκεῖνος ὅς (*he who*) and a finite verb in the tense of the Participle. E. g.

Οἱ κρατοῦντες, *the conquerors.* Οἱ πεπεισμένοι, *those who have been convinced.* Οὗτός ἐστι ὁ τοῦτο ποιήσας, *this is the one who did it.* Οὗτοί εἰσιν οἱ ὑμᾶς πάντας ἀδικήσοντες, *these are the men who will wrong you all.*

Παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι, *among those who seem to be best.* XEN. Mem. IV, 2, 6. Ἦν δὲ ὁ μὲν τὴν γνώμην ταύτην εἰπὼν Πείσανδρος, *and Peisander was the one who gave this opinion.* THUC. VIII, 68. Τοῖς Ἀρκάδων σφετέροις οὖσι ξυμμάχοις προεῖπον, *they proclaimed to those of the Arcadians who were their allies.* Id. V, 64. Ἀφεκτέον ἐγώ φημι εἶναι (τούτων) τῷ σωφρονεῖν δυνησομένῳ, *for one who is to be able to be discreet.* XEN. Symp. IV, 26.

NOTE 1. When the Participle, in either of these constructions, refers to a *purpose* or *intention*, it is generally Future, rarely Present. E. g.

Νόμον δημοσίᾳ τὸν ταῦτα κωλύσοντα τέθεινται τουτονί, *they have publicly enacted this law, which is to prevent these things.* DEM. Mid. 530, 10. Τῶν ἐργασομένων ἐνόντων, *there being men in the country to cultivate it.* XEN. An. II, 4, 22. (See § 110, 1.) Ὁ ἡγησόμενος οὐδεὶς ἔσται *there will be nobody who will lead us.* Ib. II, 4, 5. Πολλοὺς ἕξομεν τοὺς ἑτοίμως συναγωνιζομένους ἡμῖν. ISOC. Pac. p. 186 D. § 139.

See the more common use of the Future Participle to express a *purpose*, § 109, 5.

NOTE 2. Participles, like adjectives, are occasionally used substantively even without the article, in an indefinite sense; but generally only in the plural. E. g.

Ἔπλει δώδεκα τριήρεις ἔχων ἐπὶ πολλὰς ναῦς κεκτημένους, *he sailed with twelve triremes against men who had many ships.* XEN. Hell. V, 1, 19. Ὅταν πολεμούντων πόλις ἁλῷ, *whenever a city of belligerents is taken.* Id. Cyr. VII, 5, 73. Μετὰ ταῦτα ἀφικνοῦνταί μοι ἀπαγγέλλοντες ὅτι ὁ πατὴρ ἀφεῖται, *there come messengers announcing,* &c. ISOC. Trapez. p. 360 C. § 11. Εἶδες νοῦν ἔχοντα λυπούμενον καὶ χαίροντα; *did you ever see a man of sense* (sc. τινά) *grieved and rejoicing?* PLAT. Gorg. 498 A.

NOTE 3. In the poets, the Participle with the article sometimes becomes so completely a substantive, that it is followed by an adnominal genitive rather than by the case which its verbal force would require. A few expressions like οἱ προσήκοντες, *relatives*, and τὸ συμφέρον or τὰ συμφέροντα, *gain, advantage*, are used in the same way even in prose. E. g.

Ὁ ἐκείνου τεκών, *his father.* EUR. El. 335. (We should expect ὁ ἐκεῖνον τεκών.) Τὰ μικρὰ συμφέροντα τῆς πόλεως, *the small advantages of the state.* DEM. Cor. 234, 26. Βασιλέως προσήκοντές τινες. THUC. I, 128.

NOTE 4. (*a.*) In the poets and in Thucydides, the neuter singular of the Present Participle with the article is sometimes used in the sense of an abstract verbal noun, where we should expect the Infinitive with the article. E. g.

Ἐν τῷ μὴ μελετῶντι ἀξυνετώτεροι ἔσονται, *in the want of practice*, &c. THUC. I, 142. (Here we should expect ἐν τῷ μὴ μελετᾶν.). Γνώτω τὸ μὲν δεδιὸς αὐτοῦ τοὺς ἐναντίους μᾶλλον φοβῆσον, τὸ δὲ θαρσοῦν . . . . ἀδεέστερον ἐσόμενον. Id. I, 36. (Here τὸ δεδιός, *fear*, is used like τὸ δεδιέναι, and τὸ θαρσοῦν, *courage*, like τὸ θαρσεῖν or τὸ θάρσος.) Μετὰ τοῦ δρωμένου, *with action*. Id. V, 102. Καὶ σέ γ' εἰσάξω· τὸ γὰρ νοσοῦν ποθεῖ σε ξυμπαραστάτην λαβεῖν. SOPH. Phil. 674. (τὸ νοσοῦν = ἡ νόσος.) Τὸ γὰρ ποθοῦν ἕκαστος ἐκμαθεῖν θέλων οὐκ ἂν μεθεῖτο, πρὶν καθ' ἡδονὴν κλύειν. SOPH. Trach. 196.

Compare the use of the neuter singular of an adjective for the corresponding abstract noun; as τὸ καλόν, *beauty*, for τὸ κάλλος.

(*b.*) A similar construction sometimes occurs when a Participle and a noun are used instead of an Infinitive and a noun, where in English we generally use a finite verb. E. g.

Μετὰ δὲ Σόλωνα οἰχόμενον ἔλαβε νέμεσις μεγάλη Κροῖσον, i. e. *after Solon was gone*. HDT. I, 34. Τῇ πόλει οὔτε πολέμου κακῶς συμβάντος οὔτε στάσεως πώποτε αἴτιος ἐγένετο, i. e. *the cause of a disastrous result of any war* (like τοῦ πόλεμόν τινα κακῶς συμβῆναι). XEN. Mem. I, 2, 63. So ἐς ἠέλιον καταδύντα, Il. I, 601.

REMARK. Such expressions as τὸ κρατοῦν τῆς πόλεως, *the ruling part of the state*, τὸ δοξάζον τῆς ψύχης, &c. must not be confounded with the examples belonging under Notes 3 and 4. They are merely cases of the partitive genitive after a participle used as a noun.

NOTE 5. Some Present Participles are occasionally used like predicate adjectives after εἰμί or γίγνομαι. Such are especially διαφέρων, ἔχων (with an adverb), προσήκων, πρέπων, δέον, ἐξόν, and συμφέρον. E. g.

Τί ποτ' ἐστὶν οὗτος ἐκείνου διαφέρων; *in what is this man different from that one?* PLAT. Gorg. 500 C. Συμφέρον ἦν τῇ πόλει, *it was advantageous to the state*. DEM. F. L. 364, 25. So after ὑπάρχω in Demosthenes; as τοῦτο μὲν γὰρ ὑπάρχειν ὑμᾶς εἰδότας ἡγοῦμαι, *for I think you are aware of this*, Cor. 257, 25.

NOTE 6. The poets sometimes use a Present or Aorist Participle with εἰμί as a periphrasis for the simple form of the verb In prose each part of such expressions has its ordinary meaning. E. g.

Ἂν ᾖ θέλουσα, πάντ' ἐμοῦ κομίζεται, *whatever she wants, she always obtains from me*. SOPH. O. T. 580. (Here ᾖ θέλουσα is used for θέλῃ.) Οὐκ εἰς ὄλεθρον; οὐ σιωπήσας ἔσει; Ib. 1146. Ἢ τοῦτο οὐκ ἔστι γιγνόμενον παρ' ἡμῖν; *or is not this something that*

happens among us? PLAT. Phileb. 39 C. Ἦν γὰρ ὁ Θεμιστοκλῆς βεβαιότατα δὴ φύσεως ἰσχὺν δηλώσας, καὶ . . . ἄξιος θαυμάσαι, *Themistocles was one who manifested*, &c. THUC. I, 138.

For the use of the Perfect Participle in the same way, see § 17, Note 2. For the Aorist Participle with ἔχω as a periphrasis for the Perfect Indicative, see below, § 112, Note 7.

§ 109. The Participle is used to define the *circumstances* under which an action takes place. It may in this sense be connected with any substantive in the sentence, and agree with it in case.

The relations expressed by the participle in this use are the following: —

1. *Time*, the various tenses of the Participle denoting various points of time, which are of course all referred to that of the leading verb. E. g.

Ταῦτα εἰπὼν ἀπῄει, *when he had said this, he departed.* Ἀπήντησα Φιλίππῳ ἀπιόντι, *I met Philip as he was departing.* Τοῦτο πεποιηκότες ἀπελεύσονται. Ταῦτα ἔπραττε στρατηγῶν, *he did these things while he was general.* Ταῦτα πράξει στρατηγῶν, *he will do these things when he is general.* Τυραννεύσας δὲ ἔτη τρία Ἱππίας ἐχώρει ὑπόσπονδος ἐς Σίγειον. THUC. VI. 59.

2. *Means.* E. g.

Ληιζόμενοι ζῶσιν, *they live by plunder.* XEN. Cyr. III, 2, 25. Τοὺς Ἕλληνας ἐδίδαξαν, ὃν τρόπον διοικοῦντες τὰς αὑτῶν πατρίδας καὶ πρὸς οὓς πολεμοῦντες μεγάλην ἂν τὴν Ἑλλάδα ποιήσειαν. ISOC. Panath. p. 241 D. § 44. Οὐ γὰρ ἀλλοτρίοις ὑμῖν χρωμένοις παραδείγμασιν ἀλλ' οἰκείοις, εὐδαίμοσιν ἔξεστι γενέσθαι, *by using not foreign but domestic examples*, &c. DEM. Ol. III, 35, 1. (So often χρώμενος with the dative.)

3. *Manner*, and similar relations, including *manner of employment*, &c. E. g.

Προείλετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθανεῖν ἢ παρανομῶν ζῆν, *he preferred to die abiding by the laws, rather than to live disobeying them.* XEN. Mem. IV, 4, 4. Ἁρπάσαντας τὰ ὅπλα πορεύεσθαι, *to march having snatched up their arms* (i. e. *eagerly*). DEM. Ol. III, 34, 8. Τοῦτο ἐποίησεν λαθών, *he did this secretly.* (See below, N. 8.) Ἀπεδήμει τριηραρχῶν, *he was absent on duty as trierarch.*

4. *Cause* or *ground of action.* E. g.

Λέγω δὲ τοῦδ' ἕνεκα, βουλόμενος δόξαι σοὶ ὅπερ ἐμοί, *and I speak for this reason, because I wish*, &c. PLAT. Phaed. 102 D. Ἀπείχοντο κερδῶν, αἰσχρὰ νομίζοντες εἶναι, *because they believed them to be base*. XEN. Mem. I, 2, 22. Τί γὰρ ἂν βουλόμενοι ἄνδρες σοφοὶ ὡς ἀληθῶς δεσπότας ἀμείνους αὐτῶν φεύγοιεν, *with what object in view*, &c. (i. e. *wishing what*)? PLAT. Phaed. 63 A. (See below, Note 7.)

For the Participle with ὡς, used to express a cause assigned by another, see below, Note 4.

5. *Purpose*, *object*, or *intention*, expressed by the Future Participle, rarely by the Present. E. g.

Ἦλθε λυσόμενος θύγατρα, *he came to ransom his daughter*. Il. I. 13. Παρελήλυθα συμβουλεύσων, *I have risen to give my advice*. ISOC. Archid. § 1. Ἐβουλεύσαντο πέμπειν ἐς Λακεδαίμονα πρέσβεις ταῦτά τε ἐροῦντας καὶ Λύσανδρον αἰτήσοντας ἐπὶ τὰς ναῦς, *in order to say this, and to ask for Lysander as admiral*. XEN. Hell. II, 1, 6. Ἐὰν εἰς πόλεμον (ἡ πατρὶς) ἄγῃ τρωθησόμενον ἢ ἀποθανούμενον, ποιητέον ταῦτα, *even if it lead any one into war to be wounded or to perish*. PLAT. Crit. 51 B.

Ἔτυχον γὰρ αἱ μὲν (νῆες) ἐπὶ Καρίας οἰχόμεναι, . . . περιαγγέλλουσαι βοηθεῖν, *for some of the ships happened to be gone towards Caria, in order to give them notice to send aid*. THUC. I, 116. So ἀρνύμενοι, Il. I, 159. (The Present here seems to express an *attendant circumstance*, rather than a mere *purpose*.)

6. *Condition*, the Participle standing for the protasis of a conditional sentence, and its tenses representing the various forms of protasis expressed by the Indicative, Subjunctive, or Optative (§ 52, 1). E. g.

Οἴει σὺ Ἄλκηστιν ὑπὲρ Ἀδμήτου ἀποθανεῖν ἄν, ἢ Ἀχιλλέα Πατρόκλῳ ἐπαποθανεῖν, μὴ οἰομένους ἀθάνατον μνήμην ἀρετῆς πέρι ἑαυτῶν ἔσεσθαι, *do you think that Alcestis would have died for Admetus*, &c., *if they had not believed*, &c. PLAT. Symp. 208 D. (Here μὴ οἰομένους is equivalent to εἰ μὴ ᾤοντο.) Οὐ γὰρ ἂν αὐτοῖς ἔμελεν μὴ τοῦτο ὑπολαμβάνουσιν, *for it would not have concerned them, unless they had had this idea*. DEM. Phil. III, 122, 21. (Here μὴ ὑπολαμβάνουσιν is equivalent to εἰ μὴ τοῦτο ὑπελάμβανον.) Ἄστρων ἂν ἔλθοιμ' αἰθέρος πρὸς ἀντολὰς καὶ γῆς ἔνερθε, δυνατὸς ὢν δρᾶσαι τάδε, *if I should be able to do this* (εἰ δυνατὸς εἴην). EUR. Phoen. 504.

See other examples under § 52, 1.

7. *Opposition*, or *limitation*, where the Participle is often to be translated by *although*. E. g.

Οὗτος δὲ καὶ μεταπεμφθῆναι φάσκων ὑπὸ τοῦ πατρός, καὶ ἐλθὼν

εἰς τὴν οἰκίαν, εἰσελθεῖν μὲν οὔ φησιν, Δημοφῶντος δ' ἀκοῦσαι γραμματεῖον ἀναγιγνώσκοντος, καὶ προεισεληλυθὼς καὶ ἅπαντα διωμολογημένος πρὸς τὸν πατέρα, and this man, although he admits that he was summoned, and although he did go to the house, yet denies that he went in, &c., although he had previously gone in and arranged everything with my father. DEM. Aph. II, 839, 29. *Ὀλίγα δυνάμενοι προορᾶν περὶ τοῦ μέλλοντος πολλὰ ἐπιχειροῦμεν πράττειν, although we are able to foresee few things,* &c. XEN. Cyr. III, 2, 15.

The Participle in this sense is very often accompanied by *καίπερ* and other particles. See below, Note 5.

8. Any *attendant circumstance*, the Participle being merely *descriptive*. E. g.

Καὶ παραλαβόντες τοὺς Βοιωτοὺς ἐστράτευσαν ἐπὶ Φάρσαλον, *and having taken the Boeotians with them, they marched against Pharsalus.* THUC. I, 111. Παραγγέλλει τῷ Κλεάρχῳ λαβόντι ἥκειν ὅσον ἦν αὐτῷ στράτευμα. XEN. An. I, 2, 1. Ἔρχεται Μανδάνη τὸν Κῦρον τὸν υἱὸν ἔχουσα, *Mandane comes with her son Cyrus.* Id. Cyr. I, 3, 1. (See below, N. 8.)

NOTE 1. (*a*.) The adverbs *τότε, ἤδη* (*τότε ἤδη*), *ἐνταῦθα, εἶτα, ἔπειτα*, and *οὕτως* are often joined to the verb of the sentence in which the *temporal* Participle stands. E. g.

Ἐκέλευεν αὐτὸν συνδιαβάντα ἔπειτα οὕτως ἀπαλλάττεσθαι, he commanded that, after he had joined them in crossing, he should then retire as he proposed. XEN. An. VII, 1, 2. Πειθομένων δὲ τῶν Σαμίων καὶ σχόντων τὴν Ζάγκλην, ἐνθαῦτα οἱ Ζαγκλαῖοι ἐβοήθεον αὐτῇ. HDT. VI, 23. Ἀποφυγὼν δὲ καὶ τούτους, στρατηγὸς οὕτω Ἀθηναίων ἀπεδέχθη, *and having escaped these also, he was then chosen general of the Athenians.* Id. VI, 104.

(*b*.) Εἶτα, ἔπειτα, and οὕτως sometimes refer in the same way to a Participle expressing *opposition* or *limitation;* in which case they may be translated by *nevertheless, after all.* E. g.

Πάντων δ' ἀτοπώτατόν ἐστι, τηλικαύτην ἀνελόντας μαρτυρίαν οὕτως οἴεσθαι δεῖν εἰκῇ πιστεύεσθαι παρ' ὑμῖν, *that, although they have destroyed so important a piece of evidence, they after all think,* &c. DEM. Aph. II, 837, 10. Δεινὰ μέντ' ἂν πάθοις, εἰ Ἀθήναζε ἀφικόμενος, οὗ τῆς Ἑλλάδος πλείστη ἐστὶν ἐξουσία τοῦ λέγειν, ἔπειτα σὺ ἐνταῦθα τούτου μόνος ἀτυχήσαις, *if, although you are come to Athens, you should after all be the only one to fail in obtaining this.* PLAT. Gorg. 461 E.

(*c*.) Οὕτως, διὰ τοῦτο, and διὰ ταῦτα sometimes refer in the same way to a Participle denoting a cause. E. g.

Νομίζων ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον. XEN. An. I, 7, 3.

NOTE 2. The Adverbs ἅμα, μεταξύ, εὐθύς, αὐτίκα, and ἐξαίφνης are often connected (in position and in sense) with the *temporal* Participle, although grammatically they qualify the verb of the sentence. E. g.

Ἅμα προϊὼν ἐπεσκοπεῖτο εἴ τι δυνατὸν εἴη τοὺς πολεμίους ἀσθενεστέρους ποιεῖν, *as he advanced, he looked at the same time to see whether it was possible*, &c. XEN. Cyr. V, 2, 22. Ἅμα καταλαβόντες προσεκέατό σφι, *as soon as they had overtaken them, they pressed hard upon them*. HDT. IX, 57. Νεκὼς μεταξὺ ὀρύσσων ἐπαύσατο, μαντηίου ἐμποδίου γενομένου, *Necho stopped while digging* (*the canal*), &c. Id. II, 158. Πολλαχοῦ δή με ἐπέσχε λέγοντα μεταξύ, *it often checked me while speaking*. PLAT. Apol. 40 B. Ἐπιπόνῳ ἀσκήσει εὐθὺς νέοι ὄντες τὸ ἀνδρεῖον μετέρχονται, *by toilsome discipline, even while they are still young*, &c. THUC. II, 39. Τῷ δεξιῷ κέρᾳ εὐθὺς ἀποβεβηκότι οἱ Κορίνθιοι ἐπέκειντο, *the Corinthians pressed upon the right wing, as soon as it was disembarked*. Id. IV, 43. Ἀρξάμενος εὐθὺς καθισταμένου, *beginning as soon as it* (*the war*) *broke out*. Id. I, 1. Διόνυσον λέγουσι ὡς αὐτίκα γενόμενον ἐς τὸν μηρὸν ἐνερράψατο Ζεύς, *they say of Dionysus that, as soon as he was born, Zeus sewed him into his thigh*. HDT. II, 146. Τὴν ψυχὴν θεωρῶν ἐξαίφνης ἀποθανόντος ἑκάστου, *viewing the soul of each one the moment that he is dead*. PLAT. Gorg. 523 E.

NOTE 3. (*a*.) Ἅτε, οἷον, or οἷα, *as, inasmuch as*, are used to emphasize a Participle denoting the *cause* or *ground* of an action. Here the cause assigned is stated merely on the authority of the speaker or writer. (See N. 4.) E. g.

Ὁ δὲ Κῦρος, ἅτε παῖς ὢν καὶ φιλόκαλος καὶ φιλότιμος, ἥδετο τῇ στολῇ, *but Cyrus, inasmuch as he was a child*, &c. XEN. Cyr. I, 3, 3. So ἅτε ληφθέντων, THUC. VII, 85. Μάλα δὲ χαλεπῶς πορευόμενοι, οἷα δὴ ἐν νυκτί τε καὶ φόβῳ ἀπιόντες, εἰς Αἰγόσθενα ἀφικνοῦνται, *inasmuch as they were departing by night*, &c. XEN. Hell. VI, 4, 26.

In Herodotus ὥστε is used in the same sense; as in I, 8, ὥστε ταῦτα νομίζων, *inasmuch as he believed this*. See THUC. VII, 24.

(*b*.) Ὥσπερ with the Participle occasionally seems to have the same force as ἅτε or οἷον; as in EUR. Hippol. 1307, ὁ δ' ὥσπερ ὢν δίκαιος οὐκ ἐφέσπετο λόγοις, *inasmuch as he was just*, &c.

For the common use of ὥσπερ with the Participle, see Note 9.

NOTE 4. (*a*) Ὡς may be prefixed to many of the Participles of § 109, especially those denoting a *cause* or a *purpose*. It shows that the Participle expresses the idea of the subject of the leading verb, or that of some other person prominently mentioned in the sentence; without implying that it is also the idea of the speaker or writer. E. g.

Τὸν Περικλέα ἐν αἰτίᾳ εἶχον ὡς πείσαντα σφᾶς πολεμεῖν καὶ δι' ἐκεῖνον ταῖς ξυμφοραῖς περιπεπτωκότες, *they found fault with Pericles, on the ground that he had persuaded them to engage in the war, and that through him they had met with the calamities.* THUC. II. 59. (Here Thucydides himself is not responsible for the statements made by the Participles; as he would be if ὡς were omitted.) See § 111. Ἀγανακτοῦσιν ὡς μεγάλων τινῶν ἀπεστερημένοι, *they are indignant, because (as they allege) they have been deprived,* &c. PLAT. Rep. I, 329 A. Βασιλεῖ χάριν ἴσασιν, ὡς δι' ἐκεῖνον τυχοῦσαι τῆς αὐτονομίας ταύτης, i. e. *they thank him because (as they believe) they have obtained this independence through him.* ISOC. Pan. p. 77 C. § 175. Οἱ μὲν διώκοντες τοὺς καθ' αὑτοὺς ὡς πάντας νικῶντες, οἱ δ' ἁρπάζοντες ὡς ἤδη πάντες νικῶντες, *one side pursuing those opposed to them, thinking that they were victorious over all; and the other side proceeding to plunder, thinking that they were all victorious.* XEN. An. I, 10, 4. Τὴν πρόφασιν ἐποιεῖτο ὡς Πισίδας βουλόμενος ἐκβαλεῖν, *he made his pretence, (apparently) wishing to drive out the Pisidians.* Ib. I, 2, 1. Ἔλεγε θαρρεῖν ὡς καταστησομένων τούτων εἰς τὸ δέον, *he bade him take courage, on the ground that these matters were about to be settled,* &c. Ib. I, 3, 8. (See § 110, 1, N. 1.) Ὡς γὰρ εἰδότων περὶ ὧν ἐπέμφθησαν ἀκούετε, *for you hear them as men who (as you believe) know about what they were sent for.* DEM. F. L. 342, 25. Οἱ Ἀθηναῖοι παρεσκευάζοντο ὡς πολεμήσοντες, *the Athenians prepared with the (avowed) intention of going to war.* THUC. II, 7. Συλλαμβάνει Κῦρον ὡς ἀποκτενῶν, *he seizes Cyrus with the (avowed) object of putting him to death.* XEN. An. I, 1, 3.

It is a common mistake to suppose that ὡς implies that the Participle *does not* express the idea of the speaker or writer. It implies *nothing whatever* on this point, which is determined (if at all) by the context.

(*b.*) Ὡς may also be used before Participles with verbs of *knowing*, &c., included in § 113. (See § 113, N. 10.)

NOTE 5. (*a.*) The Participle expressing *opposition* or *limitation* is often strengthened by καίπερ or καί (after a negative, by οὐδέ or μηδέ, with or without περ), καὶ ταῦτα, *and that too.* Ὅμως, *nevertheless*, may be connected with the Participle (like ἅμα, &c. N. 2), belonging, however, grammatically to the leading verb. E. g.

Ἕκτορα καὶ μεμαῶτα μάχης σχήσεσθαι ὀίω. Il. IX, 655. Ἐποικτείρω δέ νιν δύστηνον ἔμπας, καίπερ ὄντα δυσμενῆ, *although he is my enemy.* SOPH. Aj. 122. Οὐκ ἂν προδοίην, οὐδέ περ πράσσων κακῶς. EUR. Phoen. 1624. Γυναικὶ πείθου, μηδὲ τἀληθῆ κλύων. Id. Hipp. Fr. 443. Πείθου γυναιξί, καίπερ οὐ στέργων ὅμως. AESCH. Sept. 712. (Here ὅμως *qualifies* πείθου; although, as usual, it is joined with the Participle for emphasis.) Ἀδικεῖς ὅτι ἄνδρα ἡμῖν τὸν σπουδαιότατον διαφθείρεις γελᾶν ἀναπείθων, καὶ ταῦτα οὕτω πολέμιον ὄντα τῷ γέλωτι. XEN. Cyr. II, 2, 16.

(*b.*) In Homer, the two parts of καί . . περ are generally sepa-

rated by the Participle, or by some emphatic word connected with it. Καί is here very often omitted, so that πέρ stands alone in the sense of *although*.

Both of these uses are found also in the Attic poets. E. g.

Τὸν μὲν ἔπειτ' εἴασε, καὶ ἀχνύμενός περ ἐταίρου, κεῖσθαι. Il. VIII, 125. Καὶ κρατερός περ ἐών, μενέτω τριτάτῃ ἐνὶ μοίρῃ. Il. XV, 195. Τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο κηδομένη περ, μή σε φίλην περ ἐοῦσαν ἐν ὀφθαλμοῖσιν ἴδωμαι θεινομένην· τότε δ' οὔ τι δυνήσομαι ἀχνύμενός περ χραισμεῖν. Il. I, 586.

Κἀγώ σ' ἱκνοῦμαι, καὶ γυνή περ οὖσ' ὅμως. EUR. Orest. 680. Τάφον γὰρ αὐτῇ καὶ κατασκαφὰς ἐγώ, γυνή περ οὖσα, τῷδε μηχανήσομαι. AESCH. Sept. 1037.

REMARK. Καίτοι was very seldom used like καίπερ with the Participle, its only regular use being with finite verbs. E. g.

Οὐδέ μοι ἐμμελέως τὸ Πιττάκειον νέμεται, καίτοι σοφοῦ παρὰ φωτὸς εἰρημένον. SIMON. Fr. 5 (apud PLAT. Prot. 339 C).

NOTE 6. The Participle ὤν is sometimes omitted after the particles mentioned in the last three notes, leaving an adjective or a noun standing by itself. E. g.

Αὐτοὺς εἰς τὴν πολιτείαν οὐ παραδεξόμεθα, ἅτε τυραννίδος ὑμνητάς (sc. ὄντας). PLAT. Rep. VIII, 568 B. Αὐτὸ ἐπιτηδεύουσιν ὡς ἀναγκαῖον ἀλλ' οὐχ ὡς ἀγαθὸν (sc. ὄν), *they practise it on the ground that it is necessary, and not on the ground that it is a good thing.* Ib. II, 358 C. Ἦ μὴν ἔτι Ζεύς, καίπερ αὐθάδης φρενῶν, ἔσται ταπεινός. AESCH. Prom. 907.

NOTE 7. (*a*.) The Participle with any of the meanings included in § 109 may stand in relative or interrogative clauses. Such expressions can seldom be translated literally into English. E. g.

Τί δὲ καὶ δεδιότες σφόδρα οὕτως ἐπείγεσθε; *what do you fear, that you are in such great haste?* XEN. Hell. I, 7, 26. Τί ἂν εἰπών σέ τις ὀρθῶς προσείποι; *what could one call you, so as to give you the right name?* DEM. Cor. 232, 20. Τῶν νόμων ἄπειροι γίγνονται καὶ τῶν λόγων, οἷς δεῖ χρώμενον ὁμιλεῖν τοῖς ἀνθρώποις, *which one must use in his intercourse with men.* PLAT. Gorg. 484 D.

(*b*.) Here belong τί μαθών; and τί παθών; both of which have the general force of *wherefore?* Τί μαθὼν τοῦτο ποιεῖ; however, usually signifies *what put it into his head to do this?* or *with what idea does he do this?* and τί παθὼν τοῦτο ποιεῖ; *what has happened to him that he does this?* E. g.

Τί τοῦτο μαθὼν προσέγραψεν; *with what idea did he add this to the law?* DEM. Lept. 495, 20. Τί παθοῦσαι, εἴπερ Νεφέλαι γ' εἰσὶν ἀληθῶς, θνηταῖς εἴξασι γυναιξίν; *what has happened to them that they resemble mortal women?* ARIST. Nub. 340.

These phrases may be used even in dependent sentences, τί becoming ὅ τι, and the whole phrase meaning *because*. E. g.

Τί ἄξιός εἰμι παθεῖν ἢ ἀποτῖσαι, ὅ τι μαθὼν ἐν τῷ βίῳ οὐχ ἡσυχίαν ἦγον; what do I deserve to suffer, &c. for not keeping quiet? i. e. *for the idea which came into my head, in consequence of which I did not keep quiet.* PLAT. Apol. 36 B. So PLAT. Euthyd. 283 E, and 299 A. (See Matthiae, § 567.)

NOTE 8. Certain Participles, when they agree with the subject of a verb, have almost the force of adverbs. Such are *ἀρχόμενος, at first; τελευτῶν, finally; διαλιπὼν, after an interval; φέρων, hastily; ἀνύσας, quickly; λαθών, secretly; κατατείνας, earnestly; ἔχων, continually; φθάσας, quickly.* (See Passow or Liddell and Scott, under *ἄρχω*, &c.)

Ἔχων, ἄγων, φέρων, and *λαβών* may often be translated *with*. (See example under § 109, 8.)

NOTE 9. *Ὥσπερ* with the Participle generally belongs to an implied apodosis, to which the Participle forms the protasis (§ 109, 6). Here *ὥσπερ* means simply *as*, and the Participle is translated with an *if* prefixed. (See § 53, N. 3.) E. g.

Ὥσπερ ἤδη σαφῶς εἰδότες, οὐκ ἐθέλετ' ἀκούειν, you are unwilling to hear, as if you already knew well (i. e. *as you would be if you knew*). ISOC. Pac. p. 160 C. § 9. (Here *εἰδότες = εἰ ᾔδειτε*, § 52, 1.) *Ἀπήντων ὀλίγοι πρὸς πολλὰς μυριάδας, ὥσπερ ἐν ἀλλοτρίαις ψυχαῖς μέλλοντες κινδυνεύειν, as if they had been about to risk the lives of others* (i. e. *ὥσπερ ἀπήντων ἄν, εἰ ἔμελλον*). Id. Pan. p. 58 B. § 86. So Ib. p. 78 C. § 179, *ὥσπερ πρὸς τὸν Δία τὴν χώραν νεμόμενος, ἀλλ' οὐ πρὸς τοὺς ἀνθρώπους τὰς συνθήκας ποιούμενος, as (he would have done) if he had been dividing the country with Zeus, and not making a treaty with men.*

That *ὥσπερ* means simply *as* (not *as if*) is seen when a verb with *εἰ* follows; as in *ὥσπερ εἰ λέγοις, as if you should say.* See also Il. II, 780, *ἴσαν, ὡς εἴ τε πυρὶ χθὼν πᾶσα νέμοιτο*, i. e. *their march was as (it would be) if the whole land should be covered with fire.*

§ **110.** 1. If a Participle, denoting any of the relations included in § 109, belongs to a substantive which is not connected with the main construction of the sentence, both the substantive and the Participle are put in the genitive, called *absolute.* E. g.

Ταῦτ' ἐπράχθη Κόνωνος στρατηγοῦντος, these things were done when Conon was general. ISOC. Evag. p. 200 C. § 56. *Ἀφίκετο δεῦρο τὸ πλοῖον, γνόντων τῶν Κεφαλλήνων, ἀντιπράττοντος τούτου, . . . καταπλεῖν, the Cephallenians having determined to sail in, although this man opposed it.* DEM. Zenoth. 886, 1. (For the tenses

of the Participles, see § 24.) Ἀθηναίων δὲ τὸ αὐτὸ τοῦτο *παθόντων*, διπλασίαν ἂν τὴν δύναμιν εἰκάζεσθαι (οἶμαι), i. e. *if the Athenians should ever suffer*, &c. THUC. I, 10. (See § 52, 1.) Ὅλης γὰρ τῆς πόλεως *ἐπιτρεπομένης* τῷ στρατηγῷ, μεγάλα τά τε ἀγαθὰ *κατορθοῦντος* αὐτοῦ καὶ τὰ κακὰ *διαμαρτάνοντος* εἰκὸς γίγνεσθαι. XEN. Mem. III, 1, 3.

NOTE 1. The Participle in the genitive absolute may be accompanied by all the particles mentioned in § 109, Notes 1–9, with the same force as in other constructions. It may also stand in the relative and interrogative sentences of § 109, N. 7. E. g.

Καὶ αὐτοῦ *μεταξὺ* ταῦτα *λέγοντος* ὁ Κλεινίας ἔτυχεν ἀποκρινάμενος, *while he was saying this*, &c. PLAT. Euthyd. 275 E. Ἐκ δὲ τούτων εὐθὺς ἐκήρυττον ἐξιέναι πάντας Θηβαίους, *ὡς* τῶν τυράννων *τεθνεώτων*, *because (as they said) the tyrants were dead.* XEN. Hell. V, 4, 9. (See § 109, N. 4.) Ἀπελογήσατο ὅτι οὐχ *ὡς* τοῖς Ἕλλησι *πολεμησόντων* σφῶν εἴποι, *that he said what he did, not because they intended to be at war with the Greeks.* Id. An. V, 6, 3. So ὡς ἐπιβουλεύοντος Τισσαφέρνους ταῖς πόλεσι, *on the ground that T. was plotting;* An. I, 1, 6. *Ὡς* οὐ *προσοίσοντος* (sc. ἐμοῦ) τὰς χεῖρας, . . . δίδασκε, *since (as you may feel sure) I will not lay hands on you, teach me.* Id. Mem. II, 6, 32. Κῦρος δὲ ἀπορίῃσι ἐνείχετο, *ἅτε* χρόνου *ἐγγινομένου* συχνοῦ, *inasmuch as a long time intervened.* HDT. I, 190. (See § 109, N. 3.) Ἦν γὰρ ἀδύνατος, *ὥστε σηπομένου* τοῦ μηροῦ. Id. VI, 136. Οἱ Ἕλληνες οὕτως ἠγανάκτησαν, *ὥσπερ* ὅλης τῆς Ἑλλάδος πεπορθημένης, *as if the whole of Greece had been devastated (i. e. as they would have been, if it had been devastated).* ISOC. Helen. p. 217 D. § 49.

For the genitive absolute after ὡς, in connection with verbs of *knowing*, &c., see § 113, Note 10.

NOTE 2. A Participle sometimes stands alone in the genitive absolute, when a noun or pronoun can easily be supplied from the context, or when some general word (like ἀνθρώπων, πραγμάτων) is understood. E. g.

Οἱ δὲ πολέμιοι, *προσιόντων*, τέως μὲν ἡσύχαζον, *but the enemy, as they (men before mentioned) came on, for a time kept quiet.* XEN. An. V, 4, 16. So ἐπαγομένων αὐτούς, THUC. I, 3. Οὕτω δ' *ἐχόντων*, εἰκός, κ.τ.λ., *and things being so* (sc. πραγμάτων), &c. XEN. An. III, 2, 10. Οὐκ ἐξαιτούμενος, οὐκ Ἀμφικτυονικὰς δίκας *ἐπαγόντων*, οὐκ *ἐπαγγελλομένων*, οὐδαμῶς ἐγὼ προδέδωκα τὴν εἰς ὑμᾶς εὔνοιαν. DEM. Cor. 331, 30. (Here ἀνθρώπων is understood with ἐπαγόντων and ἐπαγγελλομένων.)

So when the Participle denotes a state of the weather; as *ὕοντος* πολλῷ, *when it was raining heavily.* XEN. Hell. I, 1, 16. (In such cases the Participle is masculine, Διός being understood. See ARIST. Nub. 370, *ὕοντα*; and Il. XII, 25, ὗε δ' ἄρα *Ζεύς*.)

NOTE 3. A passive Participle may stand in the genitive absolute

with a clause introduced by ὅτι. If the subject of such a clause is *plural*, the Participle is itself sometimes plural, by a kind of attraction. E. g.

Σαφῶς δηλωθέντος ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο, *it having been clearly shown, that*, &c. THUC. I, 74. In I, 116 we find ἐσαγγελθέντων ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς πλέουσιν, *it having been announced, that*, &c.

NOTE 4. The Participle ὤν is rarely omitted, leaving a noun and an adjective alone in the genitive absolute. E. g.

Ὡς ἐμοῦ μόνης πέλας (sc. οὔσης). SOPH. O. C. 83.

NOTE 5. The genitive absolute is regularly used only when a new subject is introduced into the sentence (§ 110, 1), and not when the Participle can be joined with any substantive already belonging to the construction. Yet this rule is sometimes violated, in order to give greater prominence to a participial clause. E. g.

Διαβεβηκότος ἤδη Περικλέους, ἠγγέλθη αὐτῷ ὅτι Μέγαρα ἀφέστηκε. THUC. I, 114.

2. The Participles of *impersonal* verbs stand in the *accusative* absolute, in the neuter singular, when other participles would stand in the genitive absolute. Such are δέον, ἐξόν, παρόν, προσῆκον, παρέχον, μέλον, μεταμέλον, δοκοῦν, δόξαν, and the like; also passive Participles used impersonally (as προσταχθέν, εἰρημένον); and such expressions as ἀδύνατον ὄν, *it being impossible*, composed of an adjective and ὄν. E. g.

Οἱ δ' οὐ βοηθήσαντες, δέον, ὑγιεῖς ἀπῆλθον; *and did those who brought no aid when it was necessary escape safe and sound?* PLAT. Alcib. I, 115 B. Ἁπλᾶς δὲ λύπας ἐξὸν (sc. φέρειν), οὐκ οἴσω διπλᾶς. EUR. Iph. Taur. 688. Παρέχον δὲ τῆς Ἀσίης πάσης ἄρχειν εὐπετέως, ἄλλο τι αἱρήσεσθε; HDT. V, 49. Εὖ δὲ παρασχόν, *and when an opportunity offers*. THUC. I, 120. Οὐ προσῆκον, *improperly*. Id. IV, 95. Συνδόξαν τῷ πατρὶ καὶ τῇ μητρὶ, γαμεῖ τὴν Κυαξάρου θυγατέρα. XEN. Cyr. VIII, 5, 28. Εἰρημένον κύριον εἶναι ὅ τι ἂν τὸ πλῆθος τῶν ξυμμάχων ψηφίσηται. THUC. V, 30. So δεδογμένον, I, 125; γεγραμμένον, V, 56; and προστεταγμένον, PLAT. Leg. X, 902 D. Καὶ ἐνθένδε πάλιν, προσταχθέν μοι ὑπὸ τοῦ δήμου Μένωνα ἄγειν εἰς Ἑλλήσποντον, ᾠχόμην. DEM. Polycl. 1210, 5. Παρεκελεύοντό τε, ἀδύνατον ὂν ἐν νυκτὶ ἄλλῳ τῳ σημῆναι. THUC. VII, 44. Ἔγωγ', ἔφη ὁ Κῦρος, οἶμαι, ἅμα μὲν συναγορευόντων ἡμῶν, ἅμα δὲ καὶ αἰσχρὸν ὂν τὸ ἀντιλέγειν, κ.τ.λ. XEN. Cyr. II, 2, 20. (The genitive belongs under § 110, 1. See § 111) Ἀντιπαρεσκευάζετο ἐρρωμένως, ὡς μάχης ἔτι δεῆσον, *on the ground that there*

would still be need of a battle. Ib. VI, 1, 26. (See Remark, below.) Οἱ δὲ τριάκοντα, ὡς ἐξὸν ἤδη αὐτοῖς τυραννεῖν ἀδεῶς, προεῖπον, κ.τ.λ., i. e. *thinking that it was now in their power*, &c. Id. Hell. II, 4, 1. Ἡ γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλει (sc. ὄν), *when it is forbidden to the city.* SOPH. Ant. 44.

REMARK. The accusative absolute may take the same particles as the genitive absolute (§ 110, 1, Note 1). It may also omit the Participle ὄν. (See the last two examples, above.)

NOTE 1. Even the Participles of *personal* verbs sometimes stand with their nouns in the accusative absolute, in all genders and numbers, if they are preceded by ὡς (used as in § 109, Note 4), or by ὥσπερ, *as if.* E. g.

Διὸ καὶ τοὺς υἱεῖς οἱ πατέρες ἀπὸ τῶν πονηρῶν ἀνθρώπων εἴργουσιν, ὡς τὴν μὲν τῶν χρηστῶν ὁμιλίαν ἄσκησιν οὖσαν τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν κατάλυσιν (sc. οὖσαν). XEN. Mem. I, 2, 20. Φίλους κτῶνται ὡς βοηθῶν δεόμενοι, τῶν δ' ἀδελφῶν ἀμελοῦσιν, ὥσπερ ἐκ πολιτῶν μὲν γιγνομένους φίλους, ἐξ ἀδελφῶν δὲ οὐ γιγνομένους, *as if friends were made from fellow-citizens, and were not made from brothers.* Ib. II, 3, 3. Μέγιστον οὕτω διακεῖσθαι τὰς γνώμας ὑμῶν, ὡς ἕκαστον ἑκόντα προθύμως ὅ τι ἂν δέῃ ποιήσοντα. DEM. Sym. 182, 3. (See § 113, N. 10, *c.*)

NOTE 2. The accusative absolute used personally *without* ὡς or ὥσπερ is very rare. It occurs chiefly with the neuter of Participles which are regularly impersonal. E. g.

Προσῆκον αὐτῷ τοῦ κλήρου μέρος ὅσονπερ ἐμοί. ISAE. V, § 12. Ταῦτα δὲ γινόμενα, πένθεα μεγάλα τοὺς Αἰγυπτίους καταλαμβάνει. HDT. II, 66. Ἤδη ἀμφοτέροις μὲν δοκοῦν ἀναχωρεῖν, κυρωθὲν δὲ οὐδέν, νυκτός τε ἐπιγενομένης, οἱ μὲν Μακεδόνες . . . ἐχώρουν ἐπ' οἴκου. THUC. IV, 125. Δόξαντα δὲ ταῦτα καὶ περανθέντα, τὰ στρατεύματα ἀπῆλθε. XEN. Hell. III, 2, 19. Δόξαν ἡμῖν ταῦτα occurs in PLAT. Prot. 314 C, where we may supply ποιεῖν.

§ 111. As the Participle in the genitive (or accusative) absolute denotes the same relations (*time, cause*, &c.) as the Participle in its ordinary construction (§ 109), both may be used in the same sentence, and be connected by conjunctions. When several Participles denoting these relations occur in any sentence, those which belong to substantives already connected with the main construction agree with those substantives in case, while those which refer to some new subject stand with that subject in the genitive absolute; any which are impersonal standing in the accusative absolute. E. g.

Οἱ μὲν Ἕλληνες στραφέντες παρεσκευάζοντο ὡς ταύτῃ προσιόντος

(sc. τοῦ βασιλέως) καὶ δεξόμενοι, *they prepared themselves with a view to his (the King's) coming up and to receiving him.* XEN. An. I, 10, 6. Τῆς γὰρ ἐμπορίας οὐκ οὔσης, οὐδ' ἐπιμιγνύντες ἀδεῶς ἀλλήλοις, ... νεμόμενοί τε τὰ ἑαυτῶν, ... ἄδηλον ὂν ὁπότε τις ἐπελθὼν καὶ ἀτειχίστων ἅμα ὄντων ἄλλος ἀφαιρήσεται, τῆς τε καθ' ἡμέραν ἀναγκαίου τροφῆς πανταχοῦ ἂν ἡγούμενοι ἐπικρατεῖν, οὐ χαλεπῶς ἀπανίσταντο. THUC. I, 2. Καὶ πάντα διαπραξάμενος ἐν τῇ ἐκκλησίᾳ (Κλέων), καὶ ψηφισαμένων Ἀθηναίων αὐτῷ τὸν πλοῦν, τῶν τε ἐν Πύλῳ στρατηγῶν ἕνα προσελόμενος, τὴν ἀναγωγὴν διὰ τάχους ἐποιεῖτο. Id. IV, 29. Ἀλκιβιάδης τοῖς Πελοποννησίοις ὕποπτος ὤν, καὶ ἀπ' αὐτῶν ἀφικομένης ἐπιστολῆς ὥστ' ἀποκτεῖναι, ὑποχωρεῖ παρὰ Τισσαφέρνην. Id. VIII, 45.

See the examples collected by Krüger, Vol. I, § 56, 14, 2; and his note to THUC. IV, 5, 1.

§ **112.** The Participle may be joined with certain verbs to restrict their meaning to particular actions, in a sense which often resembles that of the Infinitive (§ 92, 1). Such a Participle may agree in case with either the subject or the object of the verb.

1. The Participle is thus used especially with verbs signifying *to begin, to continue, to endure, to persevere, to cease* (or *cause to cease*), *to repent, to be weary of, to be pleased, displeased,* or *ashamed, to represent* (as in a poem), *to find.*

Further, after verbs signifying *to overlook* or *to allow* (περιοράω, ἐφοράω, with περιεῖδον and ἐπεῖδον, sometimes εἶδον) the Participle is used in the sense of the object Infinitive, the Present and Aorist Participles differing merely as the same tenses of the Infinitive would differ in similar constructions (§ 15, 1; § 23, 1). See § 24, Note 2. E. g.

(*a.*) Ἄρξομαι λέγων, *I will begin to speak.* PLAT. Symp. 186 B. Παῦσαι λέγουσα, *cease speaking.* EUR. Hippol. 706. (So ἀπειπεῖν λέγων.) Οὐκ ἀνέξομαι ζῶσα, *I shall not endure to live.* Ib. 355. Τὴν φιλοσοφίαν παῦσον ταῦτα λέγουσαν, *cause philosophy to stop saying this.* PLAT. Gorg. 482 A. Καὶ ἐγὼ τοῖς ἐρωτῶσι χαίρω ἀποκρινόμενος, *I like to answer,* &c. Id. Prot. 318 D. Τῷ μὲν ῥα χαῖρον νοστήσαντι, *they rejoiced in his return.* Od. XIX, 463. Τῆς Αἰολίδος χαλεπῶς ἔφερεν ἀπεστερημένος, *he took it hardly that he was deprived of Aeolis.* XEN. Hell. III, 2, 13. Αἰσχύνομαι λέγων, *I am ashamed to say.* (For αἰσχύνομαι λέγειν, see below, N. 6.) Ἀποκάμνω τρέχων, *I am weary of running.* Τοὺς ἐκ τῆς νήσου δεσμώτας μετεμέλοντο ἀποδεδωκότες, *they repented of having given them up.* THUC. V, 35. Πεποίηκε τοὺς ἐν Ἅιδου τὸν ἀεὶ χρόνον τιμωρουμένους, *he has represented those in Hades as suffering*

punishment. PLAT. Gorg. 525 E. Εὗρεν δ' εὐρύοπα Κρονίδην ἄτερ ἥμενον ἄλλων, *she found him sitting apart.* Il. I, 498. So I, 27.

(*b.*) Μὴ περιίδωμεν ὑβρισθεῖσαν τὴν Λακεδαίμονα καὶ καταφρονηθεῖσαν, *let us not allow Lacedaemon to be insulted and despised.* ISOC. Archid. 138 A. § 108. Μή μ' ἰδεῖν θανόνθ' ὑπ' ἀστῶν, *not to see me killed.* EUR. Orest. 746. Τλῆναί σε δρῶσαν, *that thou shouldst take courage to do.* SOPH. El. 943. See examples in § 24, N. 2.

REMARK. In Herodotus πειράομαι is often used with the Participle in the same way; as οὐκ ἐπειρᾶτο ἐπιὼν ὁ Κῦρος, *Cyrus did not attempt to approach,* I, 77. So I, 84; VI, 50.

Ἀποδείκνυμι and παρασκευάζω, in the meaning *to render*, may take the Participle as well as the Infinitive; as in XEN. Cyr. I, 6, 18, ἅμα καὶ τἀπιτήδεια μάλιστα ἔχοντας ἀποδείξειν καὶ τὰ σώματα ἄριστα ἔχοντας παρασκευάσειν. So ARIST. Plut. 210, βλέποντ' ἀποδείξω σε, *I will make you see.* See these two verbs in Liddell and Scott's Lexicon.

2. The Participle used with the following verbs contains the leading idea of the expression: διατελέω, *to continue,* λανθάνω, *to escape the notice of,* τυγχάνω, *to happen,* φθάνω, *to anticipate, to get the start of,* οἴχομαι, *to be gone,* and θαμίζω, *to be wont* or *to be frequent.*

So in poetry with κυρέω, *to happen;* and in Herodotus with συμπίπτω, *to happen,* and with πολλός εἰμι, πολλὸς ἔγκειμαι, or παντοῖος γίγνομαι, *to be urgent;* and in Homer with βῆ for ἔβη. E. g.

Διατελεῦσι τὸ μέχρι ἐμεῦ αἰεὶ ἐόντες ἐλεύθεροι, *they still remain free.* HDT. VII, 111. Ὅσην εὔνοιαν ἔχων ἐγὼ διατελῶ, *as much good will as I continually bear.* DEM. Cor. § 1. Ἔλαθεν (αὐτὴν) ἀφθέντα πάντα καὶ καταφλεχθέντα, *everything took fire and was consumed before she knew it.* THUC. IV, 133. (See § 24, Note 1.) Φονέα τοῦ παιδὸς ἐλάνθανε βόσκων, *he was unconsciously supporting the murderer of his son.* HDT. I, 44. (See Rem. below.) Ἔτυχον ἐν τῇ ἀγορᾷ ὁπλῖται καθεύδοντες, *soldiers happened to be sleeping in the market-place.* THUC. IV, 113. Κατὰ θεὸν γάρ τινα ἔτυχον καθήμενος ἐνταῦθα, *I happened to be sitting there.* PLAT. Euthyd. 272 E. Οἱ δ' οὐκ ἔφθασαν πυθόμενοι τὸν πόλεμον, καὶ . . . ἧκον, *they no sooner heard of the war than they came,* &c. ISOC. Paneg. 58 B. § 86. Ἔφθησαν πολλῷ οἱ Σκύθαι τοὺς Πέρσας ἐπὶ τὴν γέφυραν ἀπικόμενοι, *the Scythians came to the bridge much before the Persians.* HDT. IV, 136. Αὐτοὶ φθήσονται τοῦτο δράσαντες, *they will be the first to do this for themselves.* PLAT. Rep. II, 375 C. (See § 24, N. 1.) Φθάνουσι ἐπ' αὐτὰ καταφεύγοντες, *they are the first to run to them.* AESCHIN. Cor. § 248. Οἴχεται φεύγων, *he has taken flight.* Πρεσβεύων ᾤχετο, *he was gone on an embassy.* XEN.

Cyr. V, 1, 3. Οὔ τι κομιζόμενός γε θάμιζεν, *he had not been used to being thus cared for*. Od. VIII, 451. Οὐ θαμίζεις καταβαίνων εἰς τὸν Πειραιᾶ, *you do not come down very often*. PLAT. Rep. I, 328 C.

Τοῦτον οἶσθ' εἰ ζῶν κυρεῖ; *dost thou know whether he is perchance living?* SOPH. Phil. 444. Πολλὸς ἦν λισσόμενος ὁ ξεῖνος, *the stranger entreated urgently*. HDT. IX, 91. Γέλων δὲ πολλὸς ἐνέκειτο λέγων τοιάδε, *and Gelon spoke urgently as follows*. Id. VII, 158. Τότε παντοῖοι ἐγένοντο Σκύθαι δεόμενοι τῶν Ἰώνων λῦσαι τὸν πόρον, *they begged them in every way* (lit. *they took every form in begging them*). Id. VII, 10. Συνεπεπτώκεε ἔρις ἐοῦσα, *there had happened to be a quarrel*. Id. I, 82. Βῆ φεύγων, *he took flight*. Il. II, 665. (See § 97, N. 1.)

REMARK. Λανθάνω being an active verb, meaning *to escape the notice of*, must have an object expressed or understood. When no object is expressed, sometimes πάντας is understood, and sometimes a reflexive referring to the subject. Thus ἔλαθε τοῦτο ποιήσας may mean either *he did this without any one's knowing it* (sc. πάντας), or *he did this unconsciously* (sc. ἑαυτόν).

NOTE 1. Ἀρκέω, *to be sufficient*, and ἱκανός, ἡδίων, κρείσσων, or βελτίων εἰμί are sometimes used in a *personal* construction with the Participle (like δῆλός εἰμι, &c., § 113, N. 1), where we should expect an *impersonal* construction with the Infinitive. E. g.

Ἀρκέσω θνήσκουσ' ἐγώ, *it will be enough for me to die*. SOPH. Ant. 547. (We should expect ἀρκέσει ἐμοὶ θνήσκειν.) Κρείσσων γὰρ ἦσθα μηκέτ' ὢν ἢ ζῶν τυφλός. Id. O. T. 1368. Ἡδίους ἔσεσθε ἀκούσαντες. DEM. Aristoc. 641, 9.

NOTE 2. As ἀνέχομαι, *to endure*, may govern either the accusative or the genitive, it may take a Participle in either case agreeing with the object. Thus we may say either ἀνέχεταί τινα λέγοντα, or ἀνέχεταί τινος λέγοντος, *he endures any one's saying*.

NOTE 3. The phrase οὐκ ἂν φθάνοις (or οὐκ ἂν φθάνοιτε), *you could not be too soon*, is used with the Participle as an exhortation, meaning *the sooner the better*. The third person, οὐκ ἂν φθάνοι, is sometimes used, meaning, *it might as well happen now as ever* (*for it must happen*). See Passow.

NOTE 4. The Participle ὤν is sometimes omitted in the constructions of § 112. E. g.

Εἰ δέ τι τυγχάνει ἀηδές (sc. ὄν.) PLAT. Gorg. 502 B.

NOTE 5. Λανθάνω is sometimes followed by ὅτι and a finite verb, as in XEN. Mem. III, 5, 24. When it is used *impersonally*, it regularly takes ὅτι.

NOTE 6. Some verbs of this class are followed by the Infinitive as well as by the Participle; generally, however, with some differ-

ence in meaning. Thus αἰσχύνομαι λέγων means *I am ashamed to say (but do say)*; αἰσχύνομαι λέγειν means *I am ashamed to say (and therefore do not say)*. So ἀποκάμνω τοῦτο ποιῶν, *I am weary of doing this*; but ἀποκάμνω τοῦτο ποιεῖν, *I cease to do this through weariness.* (See Passow, or Liddell and Scott, under these words; and Passow under ἄρχομαι.) See περιιδεῖν τὴν γῆν τμηθῆναι, THUC. II, 20; and περιιδεῖν αὐτὴν τμηθεῖσαν, II, 18; where it is difficult to detect any difference in meaning. See, however, Krüger's note on I, 35.

NOTE 7. The Aorist (seldom the Perfect) Participle may be joined with the subject of ἔχω, forming a periphrastic Perfect. This is especially common in Sophocles and Euripides. E. g.

Τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει. SOPH. Ant. 22. So EUR. Med. 33 and 90. Πολλὰ χρήματα ἔχομεν ἀνηρπακότες. XEN. An. I, 3, 14.

For a similar periphrasis to express the Future Perfect, see § 29, Note 4; and § 108, Note 6.

NOTE 8. The Participles βουλόμενος, θέλων, ἡδόμενος, προσδεχόμενος, and ἐλπόμενος sometimes agree in case with a dative, which depends on εἰμί or on a verb signifying *to come* or *to happen*; the whole forming a periphrasis for the verb of the Participle. E. g.

Ἔστιν αὐτῷ βουλομένῳ, *it is to him wishing it*, i. e. *he wishes it.* Καὶ προσδεχομένῳ μοι τὰ τῆς ὀργῆς ὑμῶν ἐς ἐμὲ γεγένηται, i. e. *I have been expecting the manifestations of your anger towards me.* THUC. II, 60.

§ **113.** The Participle is used also with many verbs signifying *to see, to perceive, to know, to hear* or *learn, to remember, to forget, to show, to appear, to prove, to acknowledge,* and with ἀγγέλλω, *to announce.* The Participle here resembles the Infinitive in indirect discourse (§ 92, 2), each tense representing the corresponding tense of the Indicative or Optative.

The Participle may belong to either the *subject* or the *object* of these verbs, and agree with it in case. E. g.

Μέμνημαι αὐτὸν τοῦτο ποιήσαντα, *I remember that he did this*; μέμνημαι τοῦτο ποιήσας, *I remember that I did this.* (In the first case ἐποίησεν is represented; in the second, ἐποίησα.) Οἶδε τούτους εὖ πράξοντας, *he knows that they will prosper*; οἶδε αὐτὸς εὖ πράξων, *he knows that he himself will prosper.* Δείξω τοῦτον ἐχθρὸν ὄντα, *I*

shall prove that he is an enemy; δειχθήσεται οὗτος ἐχθρὸς ὤν, *he will be proved to be an enemy.*

For other examples see § 73, 2; where examples of the Participle with ἄν after these verbs may be found. See also § 41.

NOTE 1. The Participle is used in the same way with δῆλός εἰμι and φανερός εἰμι. E. g.

Δῆλός τ' ἦν οἰόμενος, κ.τ.λ., *it was evident that he thought*, &c. XEN. An. II, 5, 27. (This is equivalent to δῆλον ἦν ὅτι οἴοιτο. See § 112, N. 1.) See below, Note 7. Ἀπικόμενοι μὲν φανεροί εἰσι ἐς Ὄασιν πόλιν, *it is evident that they came to the city Oasis.* HDT. III, 26. So with φανερὸν ποιέω: as φανερὸν πᾶσιν ἐποίησαν οὐκ ἰδίᾳ πολεμοῦντες, *they made it evident to all that they were not fighting for themselves.* LYCURG. Leocr. p. 154, § 50.

NOTE 2. When any of these verbs has for its object an accusative of the reflexive pronoun referring to its subject, the Participle agrees with the reflexive. Thus we may have δείξω ἐμαυτὸν τοῦτο πεποιηκότα, *I shall show that I have done this*, for δείξω τοῦτο πεποιηκώς.

NOTE 3. If the Participle of an *impersonal* verb is used in this construction, it must stand in the neuter singular (of course without a noun). The following example includes this and also the ordinary construction: —

Πειράσομαι δεῖξαι καὶ μετὸν τῆς πόλεως ἡμῖν καὶ πεπονθότα ἐμαυτὸν οὐχὶ προσήκοντα, *I shall try to show not only that we have rights in the city, but also that I have suffered*, &c. DEM. Eubul. 1299 4. (The direct discourse is μέτεστι τῆς πόλεως ἡμῖν, καὶ πέπονθα αὐτός.) See § 111.

NOTE 4. Some verbs which regularly take the Infinitive in indirect discourse (§ 92, 2) occasionally take the Participle. E. g.

Νόμιζε ἄνδρα ἀγαθὸν ἀποκτείνων, *think that you are putting to death a good man.* XEN. An. VI, 6, 24.

NOTE 5. The Participle ὤν may be omitted here, as well as after the verbs of § 112.

NOTE 6. When σύνοιδα and συγγιγνώσκω are followed by a dative of the *reflexive* pronoun referring to the subject of the verb, the Participle can stand either in the dative agreeing with the reflexive, or in the nominative agreeing with the subject; as σύνοιδα ἐμαυτῷ ἠδικημένῳ (or ἠδικημένος), *I am conscious (to myself) that I have been wronged.*

NOTE 7. The verbs included in § 113 may also be followed by a clause with ὅτι, instead of the more regular Participle. When

δῆλόν ἐστιν and φανερόν ἐστιν are used impersonally, they regularly take a clause with ὅτι. (See § 112, N. 5.)

NOTE 8. Most of these verbs are also found with the Infinitive. (See Passow, or Liddell and Scott.) But οἶδα takes the Infinitive only when it means *to know how.* Thus οἶδα τοῦτο ποιεῖν means *I know how to do this,* but οἶδα τοῦτο ποιῶν means *I know that I am doing this.*

NOTE 9. Verbs signifying *to remember* or *to know* may be followed by ὅτε (*when*) and the Indicative, if a particular occasion is referred to with emphasis. E. g.

Εἰ γὰρ μέμνησαι ὅτ' ἐγώ σοι ἀπεκρινάμην, *for if you remember (the time) when I answered you,* &c. PLAT. Men. 79 D. Οἶσθ' ὅτε χρυσέοις ἐφάνη σὺν ὅπλοις. EUR. Hec. 112.

NOTE 10. (*a.*) 'Ως is sometimes prefixed to the Participle in connection with the verbs of § 113. It implies that the Participle expresses the idea of the subject of the leading verb, or that of some other person prominently mentioned in the sentence. (See § 109, N. 4.) When this is also implied by the context (as it usually is in such sentences), the ὡς merely adds emphasis to the expression. Thus ἴσθι ταῦτα οὕτως ἔχοντα means *know that this is so;* but ἴσθι ὡς ταῦτα οὕτως ἔχοντα means *know that you may assume this to be so.* E. g.

'Ως μηδὲν εἰδότ' ἴσθι μ' ὧν ἀνιστορεῖς, *understand (that you must look upon) me as knowing nothing of what you seek.* SOPH. Phil. 253. 'Ως μηκέτ' ὄντα κεῖνον ἐν φάει νόει, *think of him as no longer living.* Ib. 415. 'Ως ταῦτ' ἐπίστω δρώμεν', οὐ μέλλοντ' ἔτι, *understand that you may assume these things to be going on,* &c. Ib. 567. Ὡς μὴ 'μπολήσων ἴσθι τὴν ἐμὴν φρένα, *be assured that you will not buy me off from my determination.* SOPH. Ant. 1063. Δηλοῖς δ' ὥς τι σημανῶν νέον, *you show that you have something new in your mind to disclose.* Ib. 242. Δῆλος ἦν Κῦρος ὡς σπεύδων, *it was evident (by the conduct of Cyrus) that Cyrus was in haste.* XEN. An. I, 5, 9. Πατέρα τὸν σὸν ἀγγελῶν ὡς οὐκ ἔτ' ὄντα, *(he comes) to announce that your father is no more.* SOPH. O. T. 956. (In vs. 959, the messenger himself says εὖ ἴσθ' ἐκεῖνον θανάσιμον βεβηκότα.)

The force of ὡς here can seldom be expressed in English.

(*b.*) The Participle thus joined with ὡς may stand with its substantive in the genitive or accusative absolute. This sometimes happens even when the substantive would naturally be the object of the verb of *knowing,* &c., so that if the ὡς were omitted, the accusative would be used (as in *a*). E. g.

'Ως ὧδ' ἐχόντων τῶνδ' ἐπίστασθαί σε χρή, *you must understand that this is so.* SOPH. Aj. 281. Here the genitive absolute has at first the appearance of a dependent clause; but ὡς does not mean *that,* and the literal translation would be, *this being so (as you may assume), you must understand it to be so.* (See Schneidewin's note

on the passage.) Ὡς τοίνυν ὄντων τῶνδέ σοι μαθεῖν πάρα, *since this is so, you may learn it*, i. e. *you may learn that this is so.* Aesch. Prom. 760. Ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ; *shall I announce from you that there is war?* lit. *assuming that there is war, shall I announce it from you?* Xen. An. II, 1, 21. Ὡς πάνυ μοι δοκοῦν, . . . οὕτως ἴσθι, *know that I think so very decidedly*, lit. *since (as you must understand) this seems good to me, be sure of it.* Id. Mem. IV, 2, 30.

(*c.*) We sometimes find the Participle with ὡς even after verbs and expressions which do not regularly take the Participle by § 113. E. g.

Ὡς ἐμοῦ οὖν ἰόντος ὅπῃ ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε, *be of this opinion, that I shall go*, &c. Xen. An. I, 3, 6. So Thuc. VII, 15. Ὅταν ὡς πετόμενοι ἐν τῷ ὕπνῳ διανοῶνται, *when in their sleep they fancy themselves flying.* Plat. Theaet. 158 B. Ὡς τοίνυν μὴ ἀκουσομένων, οὕτως διανοεῖσθε, *make up your minds then that we shall not hear*, lit. *since then (as you must know) we shall not hear, so make up your minds.* Plat. Rep. I, 327 C. Ὡς στρατηγήσοντα ἐμὲ μηδεὶς λεγέτω, *let no one speak of me as likely to be the general.* Xen. An. I, 3, 15. Οὕτω σκοπῶμεν, ὡς τάχ' ἂν, εἰ τύχοι, καὶ τούτων κἀκείνων συμβάντων, *let us look at the case, assuming that both this and that might perhaps happen if chance should have it so.* Dem. Aristoc. 638, 25. (Literally, *since (as we may assume) both this and that might perhaps happen if it should chance to be so, let us look at it in this light.*) For ἄν, see § 41, 3.

Remark. The examples included in Note 10 (*b*) and (*c*) belong properly under § 109, N. 4. (See also § 110, 1, N. 1; and the last example under § 110, 2, N. 1.)

CHAPTER VII.

VERBAL ADJECTIVES IN -τέος.

§ 114. The verbal in -τέος is used both in a *personal* and an *impersonal* construction.

1. In the *personal* construction the verbal is always *passive* in sense; expressing *necessity* (like the Latin Participle in *-dus*) and agreeing with its subject in case. E. g.

Ὠφελητέα σοι ἡ πόλις ἐστί, *the city must be benefited by you.* Xen. Mem. III, 6, 3. Ἄλλας (ναῦς) ἐκ τῶν ξυμμάχων μεταπεμπτέας εἶναι (ἔφη), *he said that others must be sent for.* Thuc. VI, 25. Οὐ γὰρ πρὸ τῆς ἀληθείας τιμητέος ἀνήρ, ἀλλ' ὃ λέγω ῥητέον. Plat. Rep. X, 595 C. So VIII, 561 C. Φράζοντες ὡς οὔ σφι περιοπτέη ἐστὶ ἡ Ἑλλὰς ἀπολλυμένη. Hdt. VII, 168.

Note. The substantive denoting the *agent* is here in the dative, as in the impersonal construction.

2. In the *impersonal* construction (which is the most common) the verbal stands in the neuter of the nominative singular (sometimes plural) with ἐστί expressed or understood, and is regularly *active* in sense. The expression is equivalent to δεῖ, *it is necessary*, with the Infinitive active or middle of the verb from which the verbal is derived.

Active verbals of this class may take an *object* in the same case which would follow their verbs. The *agent* is generally expressed by the dative, sometimes by the accusative. E. g.

Ταῦτα ἡμῖν (or ἡμᾶς) ποιητέον ἐστί, *we must do this*, equivalent to ταῦτα ἡμᾶς δεῖ ποιῆσαι. (See Rem. 2.) Οἰστέον τάδε, *it is necessary to bear these things.* Eur. Orest. 769. Ἀπαλλακτέον αὐτοῦ (τοῦ σώματος), καὶ αὐτῇ τῇ ψυχῇ θεατέον αὐτὰ τὰ πράγματα. Plat. Phaed. 66 E. (Δεῖ ἀπαλλάττεσθαι αὐτοῦ, καὶ τῇ ψυχῇ

θεᾶσθαι τὰ πράγματα.) *φημὶ δὴ διχῇ βοηθητέον εἶναι τοῖς πράγμασιν ὑμῖν, that you must give assistance in two ways.* DEM. Ol. I, 14, 6. *Τί ἂν αὐτῷ ποιητέον εἴη; what would he be obliged to do?* XEN. Mem. I, 7, 2. *Ἐψηφίσαντο πολεμητέα εἶναι* (=*δεῖν πολεμεῖν*), *they voted that they must go to war.* THUC. I, 88. *Τὴν χώραν, ἐξ ἧς αὐτοῖς ὁρμωμένοις πολεμητέα ἦν.* Id. VI, 50. *Οὔτε μισθοφορητέον ἄλλους ἢ τοὺς στρατευομένους, οὔτε μεθεκτέον τῶν πραγμάτων πλείοσιν ἢ πεντακισχιλίοις.* Id. VIII, 65. (Here both the accusative and the dative of the agent are found.) See Rem. 2. *Ἡμῖν δὲ ξύμμαχοι ἀγαθοί, οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν, οὐδὲ δίκαις καὶ λόγοις διακριτέα μὴ λόγῳ καὶ* (*ἡμᾶς*) *αὐτοὺς βλαπτομένους, ἀλλὰ τιμωρητέα ἐν τάχει καὶ παντὶ σθένει* (=*οὓς οὐ δεῖ ἡμᾶς παραδοῦναι, κ.τ.λ.*). Id. I, 86. *Ἰτέον ἂν εἴη θεασομένους, it would be best for us to go and see her.* XEN. Mem. III, 11, 1. (Ἡμᾶς is understood.) *Οὐδενὶ τρόπῳ φαμὲν ἑκόντας ἀδικητέον εἶναι.* PLAT. Crit. 49 A. *Ἀτὰρ οὐ γυναικῶν οὐδέποτ' ἔσθ' ἡττητέα ἡμῖν* (=*οὐ γυναικῶν δεῖ ἡττᾶσθαι*), *but we must never be beaten by women.* ARIST. Lys. 450. So SOPH. Ant. 678.

NOTE. A sentence sometimes begins with an impersonal verbal in -*τέον* and is continued with an infinitive, the latter depending on *δεῖ* implied in the verbal. E. g.

Πανταχοῦ ποιητέον ἃ ἂν κελεύῃ ἡ πόλις καὶ ἡ πατρίς, ἢ πείθειν αὐτήν. PLAT. Crit. 51 B.

REMARK 1. The same impersonal construction is found in Latin, but very seldom with verbs which take an object accusative; as *Eundum est tibi* (*ἰτέον ἐστί σοι*),—*Moriendum est omnibus,* —*Bello utendum est nobis* (*τῷ πολέμῳ χρηστέον ἐστὶν ἡμῖν*), *we must employ war.* See Madvig's Latin Grammar, § 421, *a* and *b*).

REMARK 2. The dative and the accusative of the *agent* are both allowed with the verbal in -*τέον* (or -*τέα*); although in the equivalent construction of *δεῖ* with the Infinitive the accusative is the only form regularly used. Thus we can say *τοῦτο ἡμῖν ποιητέον* or *τοῦτο ἡμᾶς ποιητέον*, but only *τοῦτο ἡμᾶς δεῖ ποιεῖν*.

APPENDIX.

I. On the Relations of the Greek Optative to the Subjunctive and the Indicative.*

From the time of the Alexandrian grammarians a special mood called the Optative (ἔγκλισις εὐκτική) has been recognized in Greek as distinct from the Subjunctive (ἔγκλισις ὑποτακτική). The ancient classification has been called in question in later times, and many grammarians of high authority have adopted or favored a union of the Subjunctive and Optative in one mood, to be called the Subjunctive or *Conjunctive*, in which the Subjunctive (commonly so called) is to supply the primary tenses, and the forms commonly assigned to the Optative the secondary tense. Thus the Present Optative would be called an *Imperfect* Subjunctive; ποιῶ and ποιοῖμι, for example, being supposed to bear the same relation to each other as *faciam* and *facerem* in Latin.

This was first reduced to a systematic form by Kühner, who, indeed discards the common names Subjunctive and Optative (except as explanatory terms), and adopts the cumbrous expressions "Conjunctive of the primary tenses" and "Conjunctive of the secondary tenses." Rost, in his *Griechische Grammatik*, § 118, says: "The so-called Optative is nothing but a peculiar form of the Subjunctive, and stands to the Greek Subjunctive in the same relation as in other languages the Imperfect and Pluperfect Subjunctive to the Present and Perfect." Donaldson in his New Cratylus (p. 617, 2d ed.) says: "It has long been felt by scholars on syntactical grounds, that, considered in their relations to each other and to the other moods, they [the Subjunctive and Optative] must be regarded as differing in tense only." Again (p. 618): "These moods have no right to a separate classification." Crosby, in his Grammar, § 591, says of this classification, that "it deserves the attention of the student, although it is questionable whether it is best to discard the old phraseology."

As the classification of Kühner has been introduced into many elementary grammars, so that many boys are now taught to call the tenses commonly known as the Present and Perfect Optative by the strange names of *Imperfect* and *Pluperfect Subjunctive*, the

---

* Reprinted, with a few changes, from the *Proceedings of the American Academy of Arts and Sciences* for Jan. 8, 1861: Vol. V. pp. 96 – 102.

question becomes not merely of theoretical, but eminently of practical importance. In fact it meets every student, and more especially every teacher of Greek grammar, the moment he reaches the paradigm of the regular verb. If it were merely a question of convenience, therefore, it would be highly important to have it settled, for the sake of uniformity.

The question *What shall constitute a distinct mood in any language?* must be settled to some extent arbitrarily. No precise rule will meet all cases; yet we may safely maintain that, when any series of verbal forms in which the chief tenses are represented exhibits a closer connection in form and use among its members than it bears as a whole to any corresponding series, it is entitled to the rank of an independent mood. That this is true of the Latin Subjunctive is clear; and it is equally clear that the Imperfect and Pluperfect of that mood have sufficiently strong bonds of connection with the Present and Perfect to prevent them from being marked off as a distinct mood. A merely superficial view of the relation of the Greek Subjunctive and Optative might lead us to the idea that the two combined would form a mood similar to the Latin Subjunctive, thus simplifying the Greek conjugation and introducing a new analogy with the Latin. But it is this fatal error of carrying the analogy between the Greek and Latin further than the connection of the two languages warrants, which has thrown this whole subject into confusion. When the Latin was looked upon as an offspring of the Greek, as the result of a union of the Aeolic dialect of Greece with barbarian languages in Italy, the presumption was decidedly in favor of such an analogy, and it would even have required strong proof to convince us of any radical difference in the modal systems of the two languages. But the more correct views now entertained of the origin of the Latin would rather lead us to believe that each language developed its syntax, and especially its modal system, independently. The modal system of the parent language of the Indo-European group is of course hopelessly unknown; and yet the comparison of the Latin and Greek verb with the Sanskrit (as the oldest representative of the family) sometimes enables us to determine special points in regard to the primitive forms with an approach to certainty. Thus, to take the simplest case, when we find *asti* in Sanskrit meaning *is*, we may be sure that some similar form existed with that meaning in the parent language of the Sanskrit, the Greek, the Latin, the German, &c., from which *ἐστί*, *est*, *ist*, &c. were derived. So when we find a Potential mood in Sanskrit, which presents striking analogies both to the Greek Optative and to the Latin Subjunctive, and furthermore find the analogy extending even to the Gothic, we must conclude that the primitive language contained the elements which the Greek developed into its Optative, and the Latin into its Subjunctive. (See Bopp's *Vergleichende Grammatik*, II. pp. 257–259.) Again, the absence in later Sanskrit of any form corresponding to the Greek Subjunctive might lead us to think that the Greek developed that mood by

itself; but in the Vedic dialect a few relics are found of a true Subjunctive, with a long connecting-vowel as its characteristic; for example, *patāti*, bearing the same relation to the Present Indicative *patăti* as βούληται to βούλεται. This seems to show that a similar mood existed in the parent language. If this testimony can be relied on, we must conclude, not only that the Latin and Greek derived the rudiments of their modal forms from a common ancestor, but that they inherited them from a period anterior to the separation of the Indian branch from the Indo-European family. We should therefore expect to find that the elements are generally the same in the two languages, but that the development is essentially different; and that the refinements in signification, for which the Greek modal forms are especially conspicuous, have been for the most part developed by each language within itself.

Let us now examine the forms themselves, to see how far a parallel can be drawn betweeen the Greek and Latin moods. In clauses expressing a purpose or object after ἵνα, ὅπως, &c., we certainly find the Subjunctive and Optative used like primary and secondary tenses of the same mood: thus where in Latin we have *manet ut hoc faciat*, and *manebat ut hoc faceret*, we have μένει ἵνα τοῦτο ποιῇ, and ἔμενεν ἵνα τοῦτο ποιοίη. But even in this case of strongest resemblance there is no place for the Future Optative, which corresponds to the Future Indicative. Again, in clauses expressing *general suppositions* after ἐάν or εἰ, or after relatives or temporal particles, depending on verbs which denote general truths or repeated actions, a correlation of the Subjunctive and Optative is found, analogous to that of the two divisions of the Latin Subjunctive; for example, in ἐὰν τοῦτο ποιῇ θαυμάζουσιν, and εἰ τοῦτο ποιοίη ἐθαύμαζον, which are sometimes represented in Latin by such forms as *si hoc faciat mirantur*, and *si hoc faceret mirabantur*, although generally the Indicative is preferred. Here, however, the analogy ceases, if we except certain cases of indirect question hereafter to be noticed, and a Homeric construction in relative sentences expressing a *purpose*, which almost disappears from the more cultivated language.

Let us turn now to the Optative in *wishes;* for here, if anywhere, we may look for the primary meaning of this mood. From this use it derives its name; and especially this is its only regular use in independent sentences, except in apodosis with ἄν. Here some have been so far misled by the supposed analogy of the Latin, as to translate the Present Optative by the Latin Imperfect Subjunctive; but a slight examination will show that the Present and Aorist Optative are here so far from being secondary tenses of the Subjunctive, that they are equivalent to the *Present* Subjunctive in Latin, and refer to the future, while the Greek Subjunctive cannot even regularly stand in such expressions. Thus εἴθε εἴην is *utinam sim, O that I may be;* εἴθε γένοιτο, *utinam fiat, O that it may happen;* whereas *utinam esset* and *utinam factum esset* correspond to εἴθε ἦν and εἴθε ἐγένετο.

In ordinary protasis and apodosis the same relation is seen. The four Greek forms, ἐὰν ποιῇ, ἐὰν ποιήσῃ, εἰ ποιοίη, and εἰ ποιήσειε, find in the Latin Subjunctive only one equivalent, *si faciat*. (For the first two the Latin generally preferred the Future or Future Perfect Indicative.) Here therefore the absurdity of classifying the last two as secondary forms of the first two, in conformity to a Latin analogy, is especially clear. What the Latin analogy would lead us to expect as secondary forms, the equivalents of *si faceret* and *si fecisset*, can be expressed in Greek only by the Indicative. In apodosis the Optative with ἄν is equivalent to the primary, not to the secondary, tenses of the Latin Subjunctive; thus, ποιήσαιμι ἄν is equivalent to *faciam* (not to *fecissem*, which would be ἐποίησα ἄν). Here likewise the Subjunctive cannot be used in Attic Greek. This analogy between the Optative and the *primary* tenses of the Latin Subjunctive might lead us even to the view that the latter ought rather to be called an Optative, for which view there are certainly much stronger reasons than for the opposite one which we are considering.

An Homeric exception to the principles of the last two paragraphs (explained in § 49, 2, Note 6, and § 82, Remark 2 of the present work) has little or no weight in this discussion; for, although we find examples in which the Optative in conditional sentences and wishes is used like the secondary tenses of the Latin Subjunctive, the ordinary use of the Optative referring to the future in those constructions is perfectly well established in the Homeric language. It would be a mere gratuitous assumption to maintain that the exceptions (like Il. V, 311 and 388) represent the original idiom of the language.

In indirect quotations and questions the Optative is used after past tenses, each tense of the Indicative or Subjunctive in the direct discourse being then changed to the corresponding tense of the Optative. Thus, εἶπεν ὅτι ἃ δύναιτο ποιήσοι, *he said that he would do what he could*, implies that the direct discourse was ἃ ἂν δύνωμαι ποιήσω, *I shall do what I may be able*. Here the first Optative is the correlative of the Subjunctive; but it is quite as often the correlative of the Indicative, as when we say εἶπεν ὅτι ἃ δύναιτο ποιοίη, *he said that he was doing what he could*, where the direct discourse is ἃ δύναμαι ποιῶ, *I am doing what I am able*. One tense of the Optative, the Future, can never represent a Subjunctive, as that mood has no corresponding tense; but it always represents a Future Indicative. Nothing more need be said to show the absurdity of calling this tense a secondary tense of the Subjunctive. The three remaining tenses of the Optative can with no more propriety be called secondary tenses of the Subjunctive than of the Indicative, for they represent both on precisely the same principles. This is especially obvious in regard to the Aorist, which has two distinct meanings in indirect questions, — one when it represents an Aorist Indicative, and another when it represents an Aorist Subjunctive, the direct form. Thus, ἠγνόει τί ποιήσειεν may mean either *he*

knew not what he had done, or *he knew not what he should do;* as the direct question may have been either τί ἐποίησα; *what did I do?* or τί ποιήσω; (Aor. Subj.), *what shall I do?* Strangely enough, this very class of sentences is supposed to furnish the most striking analogy between the Latin Subjunctive and the Greek Subjunctive and Optative combined. *Non habet quo se vertat* and *non habebat quo se verteret* are indeed equivalent to οὐκ ἔχει ὅπῃ τράπηται and οὐκ εἶχον ὅπῃ τράποιτο, but a single example like ἠρώτων αὐτὸν εἰ ἀναπλεύσειεν, *I asked him whether he had set sail* (Dem. in Polycl. p. 1223, 21), in which ἀναπλεύσειεν represents an *Aorist Indicative* (ἀνέπλευσας;) shows that the argument proves too much. Indirect quotations and questions therefore afford us no more proof that the Optative is a secondary form of the Subjunctive, than that it is a secondary form of the Indicative.

Two tenses of the Indicative, the Imperfect and Pluperfect, have no corresponding tenses in the Optative, so that these are regularly retained in the Indicative in indirect discourse; thus εἶπεν ὅτι ἐμάχοντο means *he said that they had been fighting*, i. e. *he said* ἐμάχοντο. A rare exception to the last principle shows conclusively the propriety of the names commonly given to the tenses of the Optative. The want of a tense in the Optative to represent the Imperfect Indicative in examples like the last was naturally felt as a defect; and in the Infinitive and the Participle this want was supplied by using the Present in a new sense to represent the Imperfect, the peculiar use being always denoted by something in the context. In a few instances we find the Present Optative used in the same way to supply the want of an Imperfect, the context making it clear that the tense is not used in its ordinary sense. Such an instance is found in Dem. Onet. I, 869, 12; ἀπεκρίναντο ὅτι οὐδεὶς μάρτυς παρείη, κομίζοιτο δὲ λαμβάνων καθ' ὁποσονοῦν δέοιτο Ἄφοβος παρ' αὐτῶν, *they replied that no witness had been present, but that Aphobus had received the money from them, taking it in such sums as he happened to want.* Here παρείη represents παρῆν, and κομίζοιτο represents ἐκομίζετο, which would ordinarily be retained in such a sentence. See § 70, 2, Note 1 (*b*) of the present work. If now the name of *Imperfect* be given to the Present Optative in its ordinary use, (when it represents a Present of the direct discourse, and is merely translated by an Imperfect to suit the English idiom,) what shall we call this true *Imperfect* Optative, which really represents an Imperfect Indicative, and stands where an Imperfect Indicative is the regular form?

We see then that the Optative was used in the whole class of constructions known as *oratio obliqua*, or *indirect discourse*, as the correlative not merely of the Subjunctive, but also of the Indicative, and that it possessed the power of expressing in an oblique form every tense of both those moods in a manner of which the Latin presents hardly a trace. In fact, this use of the Greek Optative presents one of the most striking examples of the versatility and flexibility of the language, and of its wonderful adaptation to the expression

of the nicest shades of thought of which the human mind is capable. This single use of the mood seems sufficient in itself to prevent us from assigning to it the subordinate rank of a secondary form attached to the Subjunctive.

II On the Time denoted by the Tenses of the Infinitive when they are preceded by the Article and have a Subject expressed.

The able and instructive treatise of Madvig on the two uses of the Aorist Infinitive in Greek (in his *Bemerkungen über einige Puncte der griechischen Wortfügungslehre*, published as a supplement to his *Syntax der griechischen Sprache*) contains the earliest complete statement of the ordinary uses of that tense. The same principle, as far as it refers to indirect discourse, is clearly stated in Sophocles's Greek Grammar (published in the same year, 1847). But with these exceptions, no distinct statement had been made, either in elementary grammars or in more elaborate treatises, of the simple principle which distinguishes the use of the Aorist Infinitive in βούλεται ἐλθεῖν, *he wishes to go*, from that in φησὶν ἐλθεῖν, *he says that he went.* According to Madvig, however, the use of the Aorist Infinitive as a past tense is not confined to indirect discourse, but extends also to cases in which the Infinitive "has a subject expressed and at the same time is preceded by the article." This principle was too hastily adopted, on Madvig's high authority, in the first edition of the present work; and, as there seemed no good ground for distinguishing the Aorist from the Present Infinitive in similar construction, the general principle was stated, that any tense of the Infinitive could retain its designation of time (as in indirect discourse) when it had at the same time the article and a subject. The same class of sentences which seemed to confirm Madvig's view of the Aorist furnished also examples of the Present, and the use of this tense as an Imperfect made an exception here almost impossible.

A more careful review of all the examples quoted by Madvig, and of all that I have met with in reading since adopting his principle, has convinced me that the Aorist Infinitive here presents no peculiarity, and that it differs from the Present only in the ordinary way, by referring to a single or momentary act rather than to a repeated or continued act. The single example quoted by Madvig in his Syntax (§ 172) to support his principle is Dem. F. L. p. 360, 10, § 61: *τὸ μηδεμίαν τῶν πόλεων ἁλῶναι πολιορκίᾳ μέγιστόν ἐστι σημεῖον τοῦ διὰ τούτους πεισθέντας αὐτοὺς ταῦτα παθεῖν*, *the fact that no one of the cities was taken by siege is the greatest proof that they*

suffered these things, &c. In the later treatise he adds THUC. I. 41, τὸ δι' ἡμᾶς Πελοποννησίους αὐτοῖς μὴ βοηθῆσαι,—XEN. Mem. I, 2, 1, Cyr. II, 2, 3, IV, 5, 12,—DEM. Chers. p. 105, 28; § 65,—and ARIST. Nub. 268. It will be seen that all these examples can be explained by the ordinary principle of the Aorist Infinitive stated above; that is, the Infinitive is a mere verbal noun, designating no time of itself, and is referred to special time only by the context, which in these examples happens to refer it to the past. But when the Infinitive with τοῦ expresses a *purpose* (where Madvig himself admits an exception), it is referred by the context or by the general meaning of the passage to the future: so in the following example from DEM. Cor. p. 236, 20, § 33, where on Madvig's principle the Infinitive must refer to the past: ἦν ἐν φόβῳ μή, εἰ πρὸ τοῦ τοὺς Φωκέας ἀπολέσθαι ψηφίσαισθε βοηθεῖν, ἐκφύγοι τὰ πράγματ' αὐτόν, *he was in fear lest, if before the Phocians should be destroyed you should vote to assist them, he might lose control of the business.*

Other cases in which the Aorist Infinitive might seem to retain its force as a past tense are satisfactorily explained by Madvig. On the whole, it would be difficult to establish an exception to the general principle, that the Aorist Infinitive is a past tense only in indirect discourse, when it represents an Aorist Indicative after verbs of *saying*, *thinking*, &c.

INDEX TO THE EXAMPLES

ADDED IN THE THIRD AND FOURTH EDITIONS.

Page

Aeschines.

In Ctes. § 10 . . 168
§ 114 . 207

Aristophanes.

Vesp. 109 . . 54

Demosthenes.

De Falsa Legatione.
p. 391, 11. § 159 99

Euripides.

Alcest. 386 . . 25

Page

Homer.

Il. XI, 21 . . 171
Odyss. II, 270 . 86
III, 92 . 115
IV, 167 . 188
V, 216 . 171
VI, 113 . 77
XI, 489 . 129
XIII, 309 . 171

Plato.

Apol. 30 D . . 85
Gorg. 498 A . 214
Protag. 310 A . 25
313 C . 79
317 A . 208
317 D . 25

Page

Repub. IV, 434 A 115
V, 450 A 168

Sophocles.

Elect. 47 . . 171
943 . . 227
1478 . . 171
Oed. Col. 1770 . 115
Philoct. 232 . . 171
Trachin. 934 . 171

Xenophon.

Mem. IV, 3, 1 . 78

ADDITIONAL EXAMPLES (1873).

Page

Aeschines, in Ctes. § 60 143
Demosthenes, De Corona, p. 255, 2, § 88 8
Herodotus, III, 31 144
Homer, Il. I, 22 190
Plato, Men. 72 C 55
" Crit. 51 B 234
Sophocles, Aj. 1183 143
Thucydides, IV, 16 143

INDEX TO THE EXAMPLES.

Page

AESCHINES.

In Timarch.—
§ 99 . . . 25
§ 125 . . 149
§ 127 . . . 185
De Falsa Legat.—
§ 2 145
§ 145 (153) . 149
§ 151 (160) . . 149
In Ctesiph.—
§ 2 99
§ 7 . . . 51
§ 69 . . . 137
§ 83 . . . 7
§ 90 . . . 162
§ 110 . . 118
§ 123 . . . 99
§ 147 . . 120
§ 177 . . . 185
§ 248 . . 227

AESCHYLUS.

Agam. 15 . . 202
37 . . 105
160 . . 185
253 . . 198
340 . . 62
584 . . 188
620 . . 106
857 . . 5
944 . 92, 93
1041 . . 85
1067 . . 211
1079 . . 195
1170 . . 202
1435 . . 128
Choeph. 246 . . 178
594 . 106
Eum. 298 . . 52
573 . . 69
691 . . 201
800 . . 181
Pers. 912 . . 184
Prom. 10 . 69
152 . . 72

Page

Prom. 165 . . 145
203 . . 77
248 . . 199
292 . . 106
332 . . 181
470 . . 155
481 . . 145
697 . . 143
712 . . 209
747 . . 73
760 . . 232
786 . . 202
824 . . 69
835 . . 114
865 . . 191
905 . . 157
907 . 157, 221
918 . . 202
930 . . 43
979 11, 51, 105
1004 . . 181
1049 . . 175
1051 . . 175
Sept. 38 . . 184
195 . . 111
250 . 87, 187
253 . . 209
429 . . 83
462 . . 23
712 . . 220
720 . . 86
754 . . 35
790 . . 86
1037 . . 221
1048 . . 211
1057 . . 184
Suppl. 499 . . 45

ANDOCIDES.

Myst. I, 6, 38. § 43 68

ANTIPHON.

De Caed. Herod.
p. 131, 36. § 19 . 126
133, 40. § 87 . 7

Page

APPIAN.

Bell. Civ. II, 91 . 24

ARISTOPHANES.

Acharn. 312 . . 87
816 . 209
Aves, 36 . . 202
54 . . 179
120 . . 115
180 . . 106
280 . . 8
448 . . 209
461 . . 185
759 (761) . 87, 93
964 . . 211
1187 . . 179
1350 . . 20
1375 . . 110
1494 . . 83
1508 . . 69
1679 . . 34
Eccles. 286 . 194
297 . . 79
495 . 68
Equit. 112 . . 82
696 . . 25
698 . . 105
Lysistr. 450 . 234
511 . . 47
Nubes, 5 . . 63
63 . . 7
116 . . 51, 118
125 . . 6
229 . . 112
268 . . 209
296 . 186, 187
340 . . 221
367 . . 185
370 . . 223
439 . . 126
493 . . 83
505 . . 186
520 . . 174
535 . . 156
613 . . 181

Nubes, 722 . . . 208
792 . . 110
819 . . 210
904 . . 110
1130 . . 42
1141 . . 88
1151 . . 184
1250 . . 129
1255 . . 174
1277 . . 22
1301 . . 88
1352 . . 87
1383 . . 111
1426 . 28
1433 . . 112
1436 . . 21, 48
1466 . . 68
Pac. 430 . . 194
1179 . . 180
Plut. 210 . . 227
603 . . 184
1027 . . 44
Ran. 1 . . . 182
68 . . 191
96 & 98 . . 139
298 . . 186
462 . . . 186
508, 509 . 85, 185
524 . . . 186
579 . . 93
586 . . 51, 108
695 . . 199
830 . . . 113
866 . . 99
871 . . . 178
955 . . 177
1120 . . . 68
1125 . . 179
1378 . . . 178
1446 . . 136
1449 . . . 117
1459 . . 142
Thesm. 372 . . 179
870 . 181
Vesp. 283 . . 154
397 . . 185

DEMOSTHENES.

Olynth.

I. p. 9, 3, § 1 . . 172
9, 17. § 2 . 80
10, 1. § 2 . 137
12, 3. § 10 23, 208
12, 22. § 12 . 12
13, 16. § 15 . 140
13, 25. § 15 . 191
13, 27. § 16 . 12
14, 6. § 17 . 234
15, 6. § 20 . 122
15, 22. § 22 . 154
I. p. 15, 28. § 23 . 198
16, 3. § 23 . 188
16, 25. § 26 51, 118
II. p. 20, 12. § 8 . 159
20, 18. § 8 118, 157
20, 27. § 9 45, 131
21, 1. § 10 . 45
21, 10. § 11 137
21, 20. § 12 10, 108
23, 14. § 18 47
23, 27. § 20 . 189
23, 29. § 20 194
24, 12. § 22 . 196
24, 23. § 23 120
25, 2. § 24 . 120
25, 19. § 26 141
25, 24. § 26 . 188
III. p. 28, 5. § 1 . 197
29, 18. § 3 . 197
30, 10. § 6 71
31, 1. § 9 . 42
31, 11. § 10 181
32, 16. § 14 . 111
34, 8. § 20 216
34, 17. § 21 . 15
35, 1. § 23 216
35, 18. § 25 . 23

Philipp.

I. p. 40, 1. § 1 . 144
40, 9. § 1 . 95
40, 18. § 2 . 83
41, 8. § 3 . 134
41, 18. § 5 . 95
42, 1. § 6 . 10, 180
43, 12. § 11 . 119
44, 12. § 15 . 111
44, 25. § 17 . 49
44, 30. § 18 . 107
45, 27. § 21 . 128
47, 24. § 27 . 135
51, 19. § 39 . 128
52, 17. § 43 . 120
53, 4. § 44 . 184
54, 18. § 50 . 161
54, 20. § 50 . 103
54, 22. § 50 . 44
54, 27. § 51 . 131
55, 6 & 7. § 51 126, 174
II, p. 66, 15. § 3 70, 140
67, 20. § 8 139
68, 12. § 11 206
69, 6. § 13 13
70, 25. § 20 114
70, 25. § 20 to 71, 12 } 15, 53
71, 4. § 20 63
72, 25. § 29 62
74, 24. § 37 140
III. p. 110, 1 § 1 208
III. p. 114, 15. § 15 17
114, 20. § 15 17
122, 21. § 45 217
123, 1. § 46 183
123, 16. § 48 60
124, 25. § 54 84
124 24. § 54 155
125, 10. § 56 80
126, 19. § 61 194
128, 22. § 69 27, 130
128, 25. § 69 80
129, 14. § 71 112
130, 11. § 75 184
130, 14. § 75 82

De Corona.

p. 225, 18. § 1 . 227
232, 20. § 22 . 221
234, 5. § 26 . 161
234, 6. § 26 . 197
234, 26. § 28 . 214
236, 12. § 32 . 75
236, 19. § 33 . 28
236, 20. § 33 . 81, 240
236, 28. § 34 . 111
240, 15. § 43 . 113
241, 15. § 47 . 187
242, 10. § 49 . 111
243, 6. § 53 . 195
246, 1. § 63 . 98
251, 28. § 79 . 95
257, 25. § 95 . 215
260, 2. § 101 . 101
268, 23. § 123 . 86
268, 28. § 124 . 183
274, 28. § 141 . 119
276, 1. § 145 . 115
276, 23. § 148 . 163
284, 21. § 169 . 151
291, 27. § 190 . 15
291, 28. § 190 . 119
295, 13. § 201 . 81
296, 24. § 206 . 117
301, 28. § 220 . 218
302, 24. § 223 . 117
304, 1. § 228 . 111
313, 4. § 258 . 58
313, 6. § 258 . 87
327, 1. § 303 . 5
331, 30. § 322 . 228

De Falsa Legatione.

p. 341, 12. § 1 . 71
341, 14. § 2 . 20
342, 2. § 3 . . 42
342, 10. § 3 . 20
342, 25. § 5 . 220
342, 28. § 6 . 22
345, 14. § 14 51, 134
345, 27. § 16 20, 42
347, 26. § 21 22, 158

p. 350, 8. § 29 . 134
351, 4. § 32 . 6
351, 18. § 33 . 168
352, 26. § 37 . 158
353, 14 & 18. § 39 158
353, 24. § 40 49
354, 8. § 41 161
355, 17. § 45 79
355, 29. § 47 . 197
356, 10. § 48 . 158
356, 13. § 48 . 157
357, 3. § 51 . 64
360, 10. § 61 . 240
364, 11 & 12. § 74 88, 112
364, 18. § 74 45, 158
364, 25. § 75 . 215
369, 12. § 88 . 183
370, 22. § 94 . 79
372, 1. § 99 . 84
378, 4. § 120 . 155
378, 23. § 122 . 151
379, 2. § 123 . 98
379, 7. § 123 . 200
379, 15 & 17. § 124 13, 158
381, 5. § 129 . 17
381, 10. § 130 15, 158
387, 6. § 148 . 15
387, 17. § 149 . 199
388, 4. § 150 . 14
388, 9. § 151 . 27
388, 17. § 151 . 165
390, 5. § 156 . 64
392, 13. § 163 . 202
396, 30. § 177 24, 160
402, 8. § 195 . 193
409, 25. § 221 . 188
410, 18. § 223 . 199
410, 28. § 223 . 23
412, 21. § 229 31, 197
416, 7. § 240 182, 183
416, 11. § 240 . 166
419, 28. § 250 . 74
434, 6. § 289 . 86
439, 3. § 305 . 15
439, 29. § 309 . 141
441, 21. § 312 . 59
450, 27. § 342 . 60

De Pace.

p. 62, 10. § 20 199, 201

De Chersoneso.

p. 90, 1. § 1 . . 98
92, 21. § 11 . 198
98, 25. § 35 . 205
99, 14. § 38 . 79

De Symmoriis.

p. 178, 17. § 2 . 44
182, 8. § 14. . 225

De Rhodiis.

p. 197, 9. § 23 . 88

De Megalopol.

p. 202, 24. § 4 . 52
203, 12. § 5 . 52
207, 5. § 19 . 75

In Leptinem.

p. 495, 20. § 127 . 221
496, 8. § 129 . 113
505, 9. § 157 . 74
505, 19. § 158 . 193

In Midiam.

p. 522, 18. § 24 . 196
525, 3. § 33 98
525, 11. § 34 . 27
530, 10. § 49 . 214
535, 15. § 64 . 126
536, 1. § 66 161
536, 25. § 69 . 123
548, 17. § 104 . 151
548, 20. § 104 . 161
548, 24. § 105 . 168
563, 26. § 151 . 77
582, 2. § 209 . 210
582, 15. § 211 . 181

In Androtionem.

p. 593, 14. § 2 . 151
596, 17. § 11 . 72
598, 20. § 17 . 113
600, 5. § 22 . 137
611, 10. § 59 . 151
613, 3. § 64 . 183

In Aristocratem.

p. 623, 11. § 7 . 49, 78
624, 20. § 12 . 162
627, 21. § 22 . 209
629, 2. § 26 . 193
635, 15. § 48 . 127
638, 25. § 58 . 232
640, 10. § 62 . 74
641, 9. § 64 . 228
659, 15. § 117 . 87
676, 12. § 167 . 202
683, 22. § 188 197
688, 27. § 205 . 201

In Timocratem.

p. 702, 26. § 9 . 199
711, 8. § 35 . 118
721, 6. § 64 . 22
733, 20. § 106 . 75

In Aristog. I.

p. 778, 1. § 11 . 87

In Aphobum.

I, p. 813, 4. § 1 . 205
813, 20. § 2 205
814, 4. § 3 . 123
828, 23. § 48 49
I, p. 828, 25, 26. § 49 29, 152
829, 28. § 52 . 104
830, 8. § 53 . 120
831, 5. § 56 . 165
831, 10–12. § 56 59, 62, 158
833, 12–19. § 63 95
834, 18. § 66 . 155
834, 24, 25. § 67 104, 123
II, p. 837, 10. § 5 . 218
837, 11. § 5 72
839, 29. § 14 . 218
842, 9. § 20 176
842, 14, 15. § 21 49, 104
842, 16. § 21 . 128
III, p. 846, 15. § 5 123
849, 24. § 17 72
852, 12. § 25 204

In Onetorem I.

p. 865, 24. § 7 . 163
867, 1. § 10 . 20
869, 9 & 10. § 19 153, 164
869, 12. § 20 153, 239
869, 18. § 20 . 50
870, 11. § 23 . 151
870, 27. § 25 . 161
873, 8. § 33 . 24
873, 10. § 33 . 211

In Zenothemin.

p. 886, 1. § 14 . 84, 222

In Apaturium.

p. 900, 22. § 25 . 199
903, 22. § 34 . 142

In Phaenippum.

p. 1040, 20. § 5 . 40

In Olympiodorum.

p. 1172, 1. § 16 . 165

In Timotheum.

p. 1194, 13. § 35 . 165
1194, 20. § 35 58, 158
1201, 19. § 58 . 101

In Polyclem.

p. 1210, 5. § 12 . 224
1223, 20, 21. § 55 29, 151, 239
1227, 2. § 67 . 165

De Coron. Trierarch.

p. 1228, 28. § 3 . 98

In Eubulidem.

p. 1299, 4. § 1 . 230
1300, 8. § 3 . 58
1303, 2. § 14 . 150

p. 1808, 22. § 18 . 163
1803, 25. § 16 27, 128
1812, 17. § 44 20, 106
1819, 8. § 65 . 34
1820, 25. § 70 . 105

DINARCHUS.

In Demosth. p. 91, 24 72

EUCLID.

I, 9 21

EURIPIDES.

Alcest. 11 . . 199
52 . . 106
671 . 26, 108
755 . . 11, 108
758 . . 142
784 . . 150
801 . . 208
1072 . . 176
Androm. 61 . . 86
833 . 179
757 . . 185
929 . 106
Bacch. 848 . . 186
719 . 183
Cycl. 131 . . 179
Elect. 126 . . 175
335 . . 214
484 . . 56
962 . . 179
967 . . 87
1039 . . 184
1061 . . 176
1124 . . 88
Hecub. 112 . 231
730 . . 205
836 . 175
839 . . 52
868 . 93
1042 . . 183
1056 . 182
1099 . . 182
1138 . 81
Heracl. 248 . . 85
451 . 179
731 . . 136
791 . 86
Herc. Fur. 538 . 7
605 . 212
746 . 83
1059 . 180
1417 183
Hippol. 346 . 190
893 . 80
567 . 180
606 . . 186
1307 219
1410 . 174
Ion. 1560 . 5

Iph. Aul. 462 88
1478 . 204
Iph. Taur. 688 . 224
995 . 86
1014 . 81
1108 . 5
1203 . 179
Med. 1 . . 177
33 . . . 229
79 . . 211
90 . . . 229
941 . . 62
1151 (1120) 186, 187
1173 . . 145
1320 . . . 87
Orest. 379 . . 141
418 . . 135
680 . . 221
746 . . 227
769 . . 233
770 . . 80
1132 . . 119
1529 . . 81
Phoeniss. 92 . 84
504 . . 217
895 . 184
1590 . . 185
1624 . 220
Suppl. 1066 . . 185
1084 . 119
Troad. 874 . . 203

Aeg. Frag. 5 . . 104
Alcmen. Frag. 103 194
Beller. " 294 92
Ino, " 417 126
" " 424 45
Hippol. " 442 72
" " 443 220
Frag. Incert. 1057 46

HERODOTUS.

I, 1 210
2 . . 113
8 219
9 5
9 74
9 85
11 180
22 14
24 210
25 151
30 14
31 . . . . 29, 151
31 141
32 104
32 145
32 209
33 141
34 215

I, 36 . . 69
37 . . . 107
39 . . 98, 99
42 . . . 43
44 169
44 172
44 227
61 207
63 . . . 6
67 142
68 7
68 172
69 7
75 69
77 227
82 228
83 150
84 227
85 5
89 195
94 193
99 69
116 . . . 29, 151
129 193
136 145
153 205
165 81
165 212
171 131
187 94
190 223
199 184
209 202
II, 2 211
13 . . . 47, 131
15 207
25 207
64 193
66 225
115 171
121 164
125 207
135 141
143 142
146 219
150 131
158 219
162 83
172 193
III, 26 . . . 230
36 74
55 . . . 193
62 185
75 . . . 20
83 140
105 . . . 193
108 193
115 . . . 170
119 . . . 48
138 . . . 194

III, 139 7
IV, 46 . . 133
78 . . 48
118 . . 85
118 . . 97
118 . 184
136 . . . 227
156 . . 169
184 . . . 206
V, 25 . . . 204
49 . . . 224
101 . . 201
VI, 9 . . . 200
12 . . 195
23 . . . 218
27 . . 130
45 . . . 146
49 . . 169
50 . . . 227
104 . . 218
108 . . . 212
136 . . 223
VII, 5 . . . 174
10 . . 146
10 . . . 228
18 . . 136
53 . . . 184
54 . . 146
111 . . . 227
153 . . 140
154 . . . 204
158 . . 228
168 . . . 233
213 . . 155
220 . . . 81
285 . . 81
VIII, 22 . . . 121
85 . . 19
100 . . . 199
143 . . 211
IX, 12 . . . 199
91 . . 228
57 . . . 219
61 . . 19

HESIOD.

Op. 1 8

HOMER.

Iliad.

I, 8 204
11 . . . 172
13 . . . 217
18 . . . 174
20 . . . 209
26 . . . 181
27 . . . 227
28 . . . 40
29 . . . 146
32 . . . 69
56 . . 171
I, 60 107
61 98
66 115
81 . . . 109
82 . . . 121, 144
107 196
118 . . . 68
120 170
128 102
132 172
135 114
136 77
137 . 57, 104, 151
139 55
150 183
151 204
159 217
161 158
163 133
166 108
174 . . . 56, 78
178 92
191 155
198 122
218 131
231 172
232 110
242 128
244 172
255 105
258 196
262 181
302 112
322 178
324 . 57, 104, 182
338 203
344 71
353 98
368 180
408 115
432 25
437, 439 . . . 7
465 8
493 122
498 227
509 143
518 123
522 68
524 . . . 68, 112
555 80
558 78
564 92
580 114
582 209
586 221
589 196
601 215
II, 3 76
8 178
10 209
II, 36 88
43, 45 . . . 7
80 102
106, 107 . . . 8
107, 108 . . 203
119 196
127 . . . 203
139 . 10, 128, 179
182 204
214 204
236 179
250 112
252 77
259 174
290 190
322 143
331 178
364 102
381 67
435 130
665 228
780 222
794 168
III, 28 38
54 . . . 132
110 76
180 . . . 48
192 178
194 . . . 197
281 102
288 . . . 104
291 143
317 . . . 155
366 33
428 . . . 177
459 189
IV 19 . . . 175
176 55
191 . . . 138
234 180
238 . . . 128
249 156
313 . . . 175
321 92
335 . . . 168
404 180
418 . . . 179
432 133
V, 66 . . . 19
85 . . . 58, 101
127 . . . 76
220 212
228 . . . 22
273 107
298 . . . 81
306 106
311 . . . 101
350 . . . 104
388 . . . 101
407 133

V, 411 . . . 77
433 . . 170
456 . . . 61
679 . . 95
VI, 49 . . . 107
128 . . 117
146 . . . 137
164 . . 175
177 . . . 169
229 . . 204
258 . . 148
329 . . 129
350 . . . 177
361 . . 77
448 . . 128, 182
459 . . 182
460 . . . 196
521 . . 129
VII, 28 . . . 105
303, 305 . 7
133 . . . 175
157 . . 175
179 . . . 209
VIII, 32 . . 170
36 . . . 67
125 . . 221
130 . . . 96
366 . . 96
452 . . . 210
IX, 42 . . 207
121 . . . 181
165 . . 139
167 . . . 55
312 . 130, 131
320 . . . 45
397 . . 128
500 . . . 130
519 . 5
588 . . . 146
655 . . 220
684 . . . 60
702 . . 128
704 . . . 26
X, 5-9 . . 132
100 . . . 81
111 . . 175
222 . . . 118
437 . . 197
488 . . . 142
XI, 20 . . . 204
67-71 . . 183
404 . . 184
XII, 25 . . 69, 223
167-172 . 133
243 . . . 188
245 . . 121
332 . . 139
407 . . 82
437 . . . 146
XIII, 127 . . 68
XIII, 172 . . 210
317 . . 135
321 . . 51
329 . . 142
343 . . 129
363 . . 43
667 . . 32
825 . . 175
XIV, 247 . . 129
261 . . 81
267 . . 55
521 . . 197
XV, 70 . . 143
195 . . 221
213 . . 104
223 . . 5
588 . . 210
701 . . 43
XVI, 84 . . 69
242 . . 68
322 . . 34, 210
389 . . 46
XVII, 70 . . 101
177 . . 45
272 . . 202
XVIII, 86 . . 177
383 . . 6
XIX, 59 . . 177
313 . . 210
423 . . 210
XX, 26 . . 104
100 . . 210
198 . . 211
257 . . 211
301 . . 68
XXI, 327 . . 7
405 . . 204
459 . . 76
522 . . 133
580 . . 146
XXII, 317 . . 6
389 . . 121
XXIII, 71 . . 180
274 . . 102
526 . . 101
653-656 . 7
805 . . 85
XXIV, 253 . . 177
489 . . 204
751 . . 47

Odyssey.

I, 40 . . . 128
47 . . 51, 129, 175
56 . . . 68
76 . . . 76
94 . . . 115
138 . . . 204
205 . . . 76
217 . . . 127
I, 232 . . 98
295 . 76
390 . 110
392 . . 188
II, 31 . . . 182
43 . . 182
54 . . . 184
59 . . . 204
111 . . . 67
158 . . . 196
374 f. . . 146
III, 19 . . 78
129 . . . 76
205 . . 174
228 . . . 105
284 . . 68
327 . . . 78
359 . . 69
IV, 97 . . . 177
163 . . 68
171 . . . 99
195 . . . 130
363 . 95
477 . . . 146
545 . . 76
668 . . . 210
733 . . 63
735 . . . 75
V, 2 . . 67
57 . . . 142
221 . . . 104
300 . . . 85
328 . . . 182
385 . . . 168
465 . . 184
473 . . . 80
VI, 188 . . 133
255 . . . 68
VII, 171 . . 48
280 . . 142
VIII, 20 . . 69
133 . . . 179
147 . . 130
344 . . . 78
352 . . 107
451 . . . 228
523-531 . 132
579 . . . 70
IX, 376 . . 168
420 . . 76
475 . . 38
554 . . . 76
X, 175 . 145, 146
XI, 441 . . . 209
543 . . 177
XII, 17 . . . 34
156 . . 70
295 . . 170
383 . 182

XIII, 209 . . 8
214 . . 133
215 . . 180
365 . . 76
376 . . 77
XIV, 68 . . 177
156 . . 131
181 . . 68
312 . . 68
333 . . 138
372 . . 104
440 . . 174
496 . . 204
XV, 263 . . 180
457 . . 204
458 . . 139
509 . . 182
XVI, 24 . . 7
168 . . 180
218 . . 212
437 . . 182
XVII, 21 . . 207
250 . . 71
322 . . 130
362 . . 78
475 . . 92
539 . . 56
549 . . 102
593 . . 6
XVIII, 132 . 133
272 . . 123
402 . 210
XIX, 463 . . 226
XX, 121 . . 33
XXI, 194 . . 182
201 . . 175
XXII, 139 . . 180
262 . . 84
414 . . 130
XXIII, 48 . . 146
134 . . 69
309 . . 212
XXIV, 334 . . 69

Hymn. in Apoll. 1 182

ISAEUS.

Cleon. § 26 . . 5
Dicaeog. § 12 . 225
Menecl. § 10 . 39, 138
Philoct. § 35 . 40

ISOCRATES.

Aeginet.

p. 388 D. § 22 . 86

Antid.

p. 70, § 115 . . 196
73, § 122 . 192
119, § 270 . 208
p. 311 C. § 7 . 160
315 A. § 24 . 198

Archid.

p. 116 A. § 1 . . 217
121 A. § 26 . 211
126 C. § 51 . 206
128 C. § 60 . 86
134 A. § 87 . 94
138 A. § 107 . 104
138 A. § 108 . 227

Areopag.

p. 146 E. § 36 . 112
147 B. § 37 . 203
147 D. § 39 . 194

Busir.

p. 230 C. § 47 . 105

Demon.

p. 2 B. § 2 . . 19
5 C. § 17 . 108
6 A. § 19 . . 197
9 C. § 33 . 10
11 C. § 43 . . 191

Evag.

p. 193 D. § 24 . 11
200 C. § 56 . 17, 222

Helen.

p. 217 D. § 49 . 228

Nicocl.

p. 15 B. § 8 . . 18
16 C. § 8 . 105
18 A. § 16 . . 74
22 B. § 37 . 74
23 D. § 45 . . 118

Pac.

p. 160 C. § 9 . . 222
162 D. § 18 . 103
163 A. § 20 26, 103
186 D. § 139 . 214

Panathen.

p. 241 D. § 44 . 216
254 A. § 103 . 141

Panegyr.

p. 43 D. § 14 . . 21
44 A. § 16 . 146
44 C. § 19 . 145
48 B. § 38 . 23
49 B. § 43 . 205
49 C. § 44 . 139
49 E. § 45 . 205
55 C. § 73 . 181
55 D. § 74 . 23
57 C. § 83 . 113
58 B. § 86 . 222
58 B. § 86 . 227
p. 60 C. § 95 . 31
60 D. § 96 . 35
64 B. § 113 . 140
70 B. § 142 . 111
73 D. § 157 . 115
77 C. § 175 . 220
78 C. § 179 . 222
79 D. § 185 . 140

Philipp.

p. 87 A. § 23 . . 151
93 C. § 56 . 95
101 A. § 93 . . 181
104 D. § 110 . 195
109 B. § 133 . 160

Plataic.

p. 303 E. § 38 . 81

Trapezit.

p. 360 C. § 11 . 214
361 D. § 15 . 169
361 E. § 16 . 167
363 B. § 22 . 40

LYCURGUS.

In Leocrat.

p. 154, § 50 . . 230
155, § 60 . 33
155, § 61 . . 30

LYSIAS.

In Agorat.

p. 131, § 15 . . 168
133, § 45 . 162
135, § 62 . . 88
137, § 76 . 88
137, § 78 . . 108
139, § 94 . 118

In Alcib. II.

p. 145, § 8 . . 117

De Arist. Bon.

p. 156, § 51 . . 82
157, § 61 . 123

In Eratosth.

p. 121, § 14 . . 161
123, § 32 . 100
124, § 48 . . 100
127, § 74 . 163
127, § 76 . . 167

De Morte Eratosth.

p. 95, § 34 . . 18

Or. Funebr.

p. 192, § 22 . . 162
194, § 42 . 194

Or. X.

p. 117, § 25 . . 157

Or. XXVII.

p. 178, §§ 8, 9 56

In Philocr.

p. 182, § 12 . . . 20
182, § 13 . . 37

MENANDER.

Col. Fr. 6 . . . 46
Frag. Incert 41 . . 19
Monos. 45 . . . 36
387 . . . 197
397 . . . 37

MIMNERMUS.

I, 2 . . . 51, 174

NOV. TESTAM.

Matth. XI, 3 . . . 6
XXVI, 24 . . 97
Luc. IX, 40 . . . 78
Joh. XIII, 34 . . 78

PHILEMON.

Frag. Incert. 29 . . 46

PINDAR.

Ol. XI(X), 34 . . 67
XIII, 92 . . 145
XIV, 30 . . . 68
Pyth. VIII, 20 . . 45
IX, 196 . . 211
Nem. VII, 25 . . 45
VII, 68 . . 56
Isthm. IV, 16 . . 105

PLATO.

Alcib. I, 115 B . . 224
Apol. 17 C . . . 181
17 D . . . 127
18 C . . . 116
20 B . . . 168
21 A . . . 151
21 B . . . 38
21 B . . . 151
21 C . . . 151
21 D . . 124, 125
22 B . . . 47
25 B . . . 88
25 B . . . 117
28 E . . . 119
28 E . . . 203
29 A . . . 189
29 C . . . 56
29 C . . . 207
30 C . . . 60
32 D . . . 95
36 B . . . 222
36 C . . . 40
37 B . . . 42
37 C . . . 137
39 A . . . 83
39 A . . . 206
40 B . . . 219
Apol. 42 A . . . 191
Charm. 156 A . . 160
163 A . . 84
164 B . . 137
171 E . . 127
Cratyl. 385 B . . 178
396 C . . 144
396 E . . 208
401 D . . 21
430 E . . 83
436 B . . 83
436 B . . 87
Crit. 43 B . . . 70
44 C . . . 98
44 D . . . 177
45 B . . . 52
46 A . . . 22
46 B . . . 194
47 D . . . 8
48 C . . . 114
49 A . . . 234
49 B . . . 36
50 A . . . 159
50 B . . . 171
51 B . . . 217
51 E . . . 14
52 C . . . 14
52 D . . . 14
52 D . . . 14
Critias, 108 C . . 46
Euthydem.
272 E . . . 227
275 E . . 161
275 E . . . 223
276 E . . 161
278 D . . . 21
283 C . . 75
283 E . . . 222
290 A . . 113
295 C . . . 146
296 D . . 174
296 E . . . 170
299 A . . 222
302 A . . . 129
302 B . . 142
302 D . . . 184
305 D . . 199
Euthyphr.
4 E . . . 82
12 D . . 101
13 D . . . 61
14 A . . 61
14 C . . . 95
15 D . . 40, 50
Gorg. 447 D . . . 101
450 D . . 207
457 E . . . 86
461 E . . 218
462 E . . . 88
476 D . . 180
Gorg. 479 A . . . 63
479 A . . 86
479 C . . 12, 206
481 A . . 76
482 A . . . 226
483 C . . 189
484 D . . . 221
486 B . . 52
487 D . . 35, 74
489 C . . 5
499 C . . . 208
500 C . . 215
502 B . . . 228
503 A . . 74
506 B . . . 144
506 C . . 43
515 B . . . 74
516 E . . 94
516 E . . . 112
517 B . . 208
522 E . . . 86
523 E . . 218
525 E . . . 227
Hipp. Maj.
301 A . . . 20
Ion. 535 B . . . 139
Lach. 194 A . . . 120
196 C . . 83
Leg. IV, 712 E . . 55
V, 736 B . . 22
VI, 759 E . . 209
X, 902 D . . 224
XI, 917 E . . 45
XII, 959 B . . 73
Lys. 210 D . . . 200
214 E . . 129
215 B . . . 126
215 B . . 129
218 D . . . 84
Men. 74 B . . . 119
79 D . . . 231
89 B . . . 73
89 E . . . 123
92 C . . . 129
Menex. 239 B . . 196
245 A . . 142
Phaed. 58 A . . . 5
58 E . . 141
59 D . . 29, 131
59 D . . 144
60 A . . . 171
60 C . . 85
62 C . . . 145
63 A . . 217
66 E . . . 233
68 B . . 105
70 A . . . 81
71 C . . 198
72 C . . . 51
72 D . . 191

Phaed. 78 A . . 94
84 E . 84
90 D . . 196
91 C . 82
91 C . . 112
95 D . 154
98 D . . 192
100 B . 6
101 D . . 169
102 D . 217
108 E . . 199
117 E . 198
Phaedr. 227 D . 141
228 A . 92
228 E . 183
228 E . 203
229 A . 204
230 A . 8
232 B . 47
232 E . 146
251 B . 199
257 C . 81
263 E . 183
266 A . 145
276 A . 194
279 C . 174
Phileb. 13 A . . 82
15 D . 183
39 C . . 216
63 A . 10
Politic. 264 A . 191
302 B . 196
Protag. 313 A . 101
314 C . 225
316 C . 33
318 D . 226
320 A . 211
328 B . 45
329 B . 107
332 D . 26
335 C . 173
335 D . 173
338 C . 207
339 C . 221

De Republica.

I, 327 C . . . 115
327 C . . 232
328 C . . . 228
329 A . . 220
330 A . . 157
337 A . . 163
337 A . . . 78
337 E . . 78
339 A . . . 78
341 B . . 184
352 E . . . 64
354 B . . 201
II, 358 B . . 115
358 C . . 221
II, 360 B . . 140
360 C . . 64
365 D . . 206
368 B . . 80
372 E . . 183
374 D . . 113
375 C . . 227
376 A . . 26, 28
376 C . . 86
379 B . . 134
III, 393 E . . 40
397 D . . 87
398 A . . 64
398 B . . 139
408 C . . 92
412 A . . 88
412 B . . 86
412 D . . 129
415 B . . 78
415 C . . 82
415 E . . 194
416 C . . 138
IV, 427 E . . 43
427 E . . 200
430 A . . 40
433 B . . 206
433 E . . 76
439 B . . 64
439 E . . 153
V, 451 A . . 82
455 B . . 156
457 C . . 180
473 D . . 103
VI, 485 C . . 208
489 B . . 94
490 C . . 193
492 E . . 184
495 E . . 197
501 C . . 143
502 A . . 21
508 C, D . 137
VII, 515 D . . 53
515 E . . 64
515 E . . 145
522 A . . 8
VIII, 549 B . 129
549 E . . 78
553 A . 21
557 B . . 129
561 C . 233
561 E . . 21
564 C . 74
556 B . . 194
567 A . 69
568 B . . 221
IX, 573 C . . 14
580 B . . 183
X, 595 B . 208
595 C . . 233
607 C . 21
X, 609 B . . 79
614 A . 20
614 B . . 193
615 D . . 56
620 D . . 111
Soph. 242 A . . 199
Symp. 173 B . 196
174 D . 193
175 C . 15
186 B . 226
188 A . 45
193 E . 49
194 D . 189
199 A . 69
199 D . 101
202 D . 62
208 D . 217
212 E . 87, 183
213 D . 77
215 A . 208
Theaet. 142 A . 120
143 E . 49
144 B . 19
145 A . 208
145 B . 85
149 C . 205
155 A . 129
158 B . 232
183 E . 8
209 E 81, 188
Theag. 123 B . 101
Tim. 18 C . . 39
18 E . . 40
31 B . . 18
90 E . . 195

Simonides.

Frag. 5 . . . 221

Sophocles.

Aj. 20 5
75 . . 186
122 . . . 220
281 . . 231
389 . . . 61
403 . . 183
496 . . . 105
536 . . 25
550 . . . 174
555 . . 144
560 . . . 184
567 . . 78
572 . . . 87
674 . . 45
715 . . . 172
986 . . 68
1082 . . . 46
1221 . . 52
1384 . . . 181
1385 . . 204

Aj. 1418 . . 211
Antig. 22 . 202, 229
41 . 78, 150
44 . . 225
61 . . 149
69 . . 62
76 . . 92
91 . . 128
97 . . 205
98 . . 92
178 . . 132
185 . . 111
228 170
240 . . 111
242 . . 231
272 . . 155
278 . . 84
372 . . 136
375 . . 126
390 . . 60
443 . . 202
444 . . 113
484 . 93
534 . . 178
544 . . 202
547 . . 228
580 . . 130
605 . . 106
666 . . 135
678 . . 234
685 . . 170
710 . . 109
1063 . . 231
1168 . . 179
1178 . 82, 191
1253 . . 84
1255 . . 110
1339 . . 118
Elect. 81 . . 183
333 . . 62
637 . . 118
697 . . 134
1029 . . 184
1052 . . 185
1172 . . 141
1205 . . 68
Oed. Col. 12 . . 204
16 . 208
36 . . 211
49 . 202
52 . . 122
83 . 224
84 . . 172
170 . 183
174 . . 181
176 . 185
271 . . 141
310 . 182
442 . . 191
565 . 199
Oed. Col. 667 . . 199
731 . 181
761 . . 58
816 . 44
848 . . 185
956 . 37
1040 . . 27
1180 . 77
1442 . . 105
1528 . 63
1713 . 176
Oed. Tyr. 9 195
129 . . 199
283 . 202
364 . . 67
395 . 159
505 . . 145
543 . 179
548 . . 170
580 . 215
637 . . 186
651 . 183
736 . . 146
796 . 188
834 . 27, 143
840 . 20
918 . . 172
956, 959 231
1146 . 44, 215
1157 . 177
1231 . . 133
1232 . 202
1245 . . 169
1293 . 205
1368 . . 228
1387 . 72, 202
1391 . . 72
Phil. 75 . . 19
103 . . . 184
253 . . 231
281 . . . 139
300 . . 180
325 . . . 52
349 . . 201
381 . . . 79
415 . . 231
444 . . . 228
493 . . 88
519 . . . 77
526 . . 92, 179
589 . . . 179
567 . . 231
594 . . . 48
611 . . 185
617 . . . 154
674 . . 118
674, 675 . . 215
761 . . 183
825 . . . 69
917 . . 38, 145
Phil. 961 . 149
969 . 171
978 . . 8
1253 . . 191
1342 . . 103
Trach. 25 . . 81
196 . . 215
197 . . 211
226 . . 201
401 . . 150
545 . . 191
604 . . 78
631 . . 88
687 . . 169
801 . . 181
944 . . 109
973 . . 184
978 . . 185
1129 . . 81
1188 . . 186
1233 . . 82
Hippon. Fr. 280 . 172

THEOCRITUS.

Id. I, 4 . . . 102

THEOGNIS.

Vs. 126 . . . 145
153 . . 5

THUCYDIDES.

I, 1 219
2 17
2 226
2 194
3 15
3 223
4 198
5 150
9 94
9 118
10 34
10 . . . 111, 223
11 137
12 17
12 84
16 . . . 190, 199
21 130
21 . . . 208
22 . . . 128
23 81
24 81
25 . . . . 80, 155
27 42
28 112
31 70
35 126
36 215
39 211
41 241

I, 45 . . . 167
50 . . . 206
57 . . . 75
58 . . . 162
58 . . . 170
62 . . . 199
63 . . . 155
65 . . . 70
65 . . . 75
68 . . . 211
69 . . . 159
69 . . . 211
70 . 27, 45, 109
70 . . . 84
72 . . . 8
73 . . . 58, 199
74 . . . 224
76 . . . 59
76 . . . 62
76 . . . 199
79 . . . 8
81 . . . 234
83 . . . 123
86, 88 . . 234
90 . 33, 54, 150
90 . . . 143
90 . . . 151
91 . . . 6, 167
91 . . . 151
91 . . . 170
91 . . . 193
95 . . . 167
99 . . . 181
101 . . . 36
103 . . . 140
108 . . . 86
111 . . . 218
113 . . . 140
114 . . . 224
115 . . . 86
116 . . . 217
116 . . . 224
117 . . . 86
118 . . . 81
120 . . . 224
121 . . . 88
125 . . . 224
126 . . . 81
126 . . . 68
128 . . . 214
129 . . . 19
131 . . . 112
132 . . . 145
134 . . . 154
137 . . . 5
137 . . 143, 162
138 . . 208, 216
140 . . . 56
142 . . . 117
142 . . . 215
II, 2 . . . 151
3 . . . 33
3 . . . 70
4 . . . 155
4 . . . 190
4 . . . 208
5 . . . 162
5 (2 examp.) . 167
7 . . . 220
8 . . . 22
11 . . . 50
12 . . . 208
12 . . . 211
13 . . 11, 151
13 . . . 204
13 . . . 211
15 . . . 7
18 . . 35, 229
20 . 35, 59, 158, 229
21 . . 167, 172
24 . . . 168
32 . . . 18
34 (2 examp.) 27, 130
37 . . . 109
39 . . . 219
40 . . . 160
41 . . . 62
42 . . . 42
44 . . . 203
45 . . . 46
49 . . . 61
49 . . . 200
53 . . . 195
56 . . 191, 197
59 . . . 220
60 . . . 80
60 . . . 117
60 . . . 172
60 . . . 229
61 . . . 126
61 . . . 194
62 . . . 130
63 . . . 61
64 . . . 44
64 . . . 132
65 . . . 137
67 . . . 167
72 . . . 154
80 . . . 60
89 . . . 46
92 . . . 25
93 . . . 83
102 . . . 13, 193
III, 1 . . . 201
4 . . . 74
11 . . . 58
22 . . . 71
26 . . . 42
28 . . . 42, 160
32 . . . 165
III, 33 . . . 170
34 . . . 42
40 . . . 117
40 . . . 161
49 . . . 194
49 . . . 199
53 . . . 81
53 . . . 84
70 . . . 75
74 . . . 99
75 . . . 200
80 . . . 81
83 . . . 81
88 . . . 218
89 . . . 59
89 . . . 126
93 . . . 137
102 . . . 206
114 . . . 206
IV, 4 . . . 190
13 . . . 155
17 . . . 133
24 . . . 33
28 . . 14, 158
28 . . . 158
29 . . . 226
36 . . . 208
42 . . . 168
48 . . . 219
67 . . . 190
71 . . . 43
95 . . . 224
113 . . . 227
115 . . . 42
121 . . . 42
125 . . . 225
128 . . . 75
133 . . 34, 227
V, 9 . . . 61
9 . . . 209
10 . . . 211
13 . . . 209
30 . . . 224
35 . . . 42
35 . . . 226
49 . . . 164
56 . . . 224
63 . . . 193
64 . . . 214
82 . . . 60
102 . . . 215
105 . . . 32, 35
VI, 2 . . . 5
2 . . . 32
4 . . . 211
6 . . . 42
9 . . . 10
16 . . . 6
16 . . . 47
17 . . . 22

VI, 18 63
18 . . 190, 199
20 6
20 . . . 174
21 105
25 . . . 233
29 169
30 . . . 61
31 7
31 . . . 74
37 59
38 . . . 60
50 203
50 . . . 234
54 . . . 78, 192
57 . . . 42
58 211
59 . . . 216
61 34
61 . . . 42
61 146
61 . . . 165
66 60
74 . . . 7
75 82
77 . . . 6
78 98
82 . . . 208
88 206
96 . . . 36
96 71
100 . . . 115
102 158
VII, 1 . . . 111
2 34
5 . . . 87
6 . . . 23, 61
10 . . . 109
11 42
13 . . . 111
15 232
17 . . . 87
21 42
23 . . . 213
24 219
27 . . . 167
28 111
34 . . . 206
39 80
42 . . . 59
44 224
46 . . . 43
47 159
48 . . . 184
50 211
56 . . . 42
59 168
60 . . . 168
61 . . . 61
67 . . . 75
VII, 70 . . . 23
70 191
71 . . . 47, 109
72 23
77 . . . 87
80 164
84 . . . 81, 197
85 219
VIII, 9 . . . 169
25 60
45 . . . 226
55 42
65 . . . 234
66 108
68 . . . 8, 214
70 195
71 . . . 60
74 42

TYRTAEUS.

XII, 35 109

XENOPHON.

Anabasis.

I, 1, 1 6
1, 2 . . . 25
1, 3 25
1, 3 . . . 220
1, 5 132
1, 6 . . . 223
1, 10 111
2, 1 . . . 218
2, 1 220
2, 2 . . . 33
2, 21 152
3, 6 . . . 62
3, 6 . . . 63, 232
3, 8 . . . 220
3, 14 229
3, 15 . . . 232
3, 17 85
3, 17 . . . 52, 86
4, 7 . . . 115, 168
4, 12 & 13 . . 162
4, 18 . . . 70
4, 18 . . . 150
5, 9 231
5, 13 . . . 23
6, 2 199
6, 8 . . . 171
7, 3 79
7, 3 . . . 218
7, 7 155
8, 12 . . . 19
8, 13 75
9, 10 . . . 166
9, 13 132
9, 21 . . . 67
9, 27 132
10, 4 . . . 220
10, 5 . . . 11, 155
I, 10, 6 . . . 226
10, 9 81
10, 16 . . . 158
10, 16 . . . 160
10, 17 . . . 155
II, 1, 3 152
1, 4 . . . 95
1, 6 204
1, 8 . . . 156
1, 10 . . . 146, 157
1, 21 . . . 232
1, 23 . . . 151
2, 12 . . . 184
2, 21 . . . 11, 151
3, 6 . . . 163
3, 10 206
3, 11 . . . 201
3, 13 194
3, 18 . . . 58, 158
3, 19 159
3, 20 . . . 33
3, 24 143
3, 25 . . . 141
3, 29 . . . 27, 128
4, 5 . . . 44
4, 5 214
4, 17 . . . 26, 67
4, 19 117
4, 22 . . . 29
4, 22 214
5, 13 . . . 56
5, 14 64
5, 16 . . . 69
5, 27 162
5, 27 . . . 230
6, 12 . . . 28, 131
6, 21 . . . 10, 67
III, 1, 2 . . . 154
1, 13 . . . 199
1, 14 43
1, 16 . . . 146
1, 20 199
1, 33 . . . 29
1, 33 52
1, 40 . . . 29
2, 9 161
2, 10 . . . 223
2, 25 26
2, 27 . . . 9, 67
2, 29 25
2, 36 . . . 52
3, 12 152
4, 8 . . . 142
4, 29 81
4, 49 . . . 122, 142
5, 3 81
5, 7 . . . 206
5, 11 199
5, 13 . . . 152
5, 18 . . . 167

IV, 1, 5 . . . 194
1, 6 . . . 81
2, 4 . . . 142
2, 10 . . . 110
4, 8 . . . 207
5, 13 . . . 108
5, 30 . . . 29, 145
6, 10 . . . 75
8, 7 . . . 157
8, 14 . . . 201
V, 1, 1 . . . 161
1, 9 . . . 117
2, 17 . . . 162
3, 1 . . . 126
4, 16 . . . 223
6, 8 . . . 223
6, 22 . . . 79
7, 5 . . . 145
7, 26 . . . 20, 81
VI, 1, 17 . . . 76
1, 19 . . . 7
1, 25 . . . 163
1, 26 . . . 165
1, 28 . . . 88
1, 29 . . . 157
4, 9 . . . 126
5, 6 . . . 132
6, 24 . . . 230
6, 25 . . . 161
VII, 1, 2 . . . 218
1, 7 . . . 203
1, 16 . . . 162
1, 33 . . . 39
3, 11 . . . 9, 103
3, 18 . . . 154
3, 43 . . . 85
4, 2 . . . 69
6, 21 . . . 97
7, 11 . . . 11, 105
7, 31 . . . 81
7, 55 . . . 164

Cyropaedia.

I, 1, 2 . . . 130
2, 1 . . . 82, 158
2, 1 . . . 205
2, 2 . . . 45, 109
2, 8 . . . 145
2, 8 . . . 206
2, 16 . . . 94
3, 1 . . . 197 218
3, 3 . . . 219
3, 5 & 6 . . . 210
3, 9 . . . 210
3, 11 . . . 143
3, 18 . . . 83
4, 2 . . . 81
4, 7 . . . 168
4, 13 . . . 155
4, 14 . . . 145, 168
4, 21 . . . 168
I, 4, 23 . . . 146
4, 25 . . . 68
5, 12 . . . 197
5, 13 . . . 128
5, 14 . . . 74
6, 3 . . . 129
6, 7 . . . 76
6, 7 . . . 138
6, 10 . . . 80
6, 18 . . . 63
6, 18 . . . 227
6, 19 . . . 135
6, 22 . . . 52
6, 28 . . . 160
6, 32 . . . 201
II, 1, 8 . . . 28, 105
1, 9 . . . 119
1, 21 . . . 68
1, 30 . . . 137
1, 31 . . . 129
2, 3 . . . 88
2, 8 . . . 167
2, 9 . . . 167
2, 16 . . . 220
2, 20 . . . 224
3, 5 . . . 27
4, 7 . . . 29, 150
4, 10 . . . 135
4, 12 . . . 68
4, 17 . . . 52
4, 23 . . . 199
4, 31 . . . 138
III, 1, 1 . . . 86
1, 1 . . . 113
1, 8 . . . 39, 161
1, 8 . . . 68, 171
1, 9 . . . 199
2, 1 . . . 163
2, 8 . . . 184
2, 12 . . . 211
2, 13 . . . 77, 103
2, 15 . . . 218
2, 25 . . . 216
2, 26 . . . 41
3, 31 . . . 199
3, 60 . . . 211
IV, 1, 1 . . . 163
1, 18 . . . 77
2, 7 . . . 22
3, 10 . . . 211
3, 11 . . . 206
3, 15 . . . 83
4, 4 . . . 11, 152
5, 15 . . . 206
5, 37 . . . 144
5, 46 . . . 197
V, 1, 3 . . . 227, 228
1, 25 . . . 202
2, 9 . . . 81
2, 9 . . . 212
V, 2, 12 . . . 82, 85
2, 22 . . . 219
3, 13 . . . 51
3, 27 . . . 103
3, 55 . . . 29, 130
3, 55 . . . 108
4, 17 . . . 40
4, 30 . . . 103
4, 35 . . . 108
5, 13 . . . 9, 103
5, 21 . . . 121
5, 34 . . . 94
VI, 1, 21 . . . 48
1, 26 . . . 225
1, 40 . . . 205
2, 30 . . . 85
2, 39 . . . 14
3, 19 . . . 207
4, 17 . . . 205
VII, 1, 10 . . . 47, 131
2, 19 . . . 150
3, 3 . . . 171
3, 7 . . . 167
3, 13 . . . 184
3, 17 . . . 77
5, 6 . . . 142
5, 73 . . . 214
5, 81 . . . 69
5, 82 . . . 81
5, 82 . . . 80
VIII, 1, 5 . . . 179
1, 10 . . . 40
1, 10 . . . 161
1, 43 . . . 40, 74
1, 44 . . . 75, 144
2, 21 . . . 110
2, 25 . . . 195
3, 5 . . . 196
3, 42 . . . 189
4, 16 . . . 155, 156
5, 12 . . . 137
5, 28 . . . 224
7, 15 . . . 86
7, 23 . . . 114
7, 25 . . . 62
7, 27 . . . 206

Hellenica.

I, 1, 16 . . . 223
6, 7 . . . 162
6, 32 . . . 185
7, 5 . . . 153
7, 26 . . . 221
7, 28 . . . 203
II, 1, 4 . . . 151
1, 6 . . . 217
3, 2 . . . 39, 137, 138
3, 11 . . . 39, 138, 207
3, 51 . . . 130
4, 1 . . . 225
4, 8 . . . 208

III 1, 20 . . . 165
2, 6 . . . 164
2, 18 . . . 226
2, 19 . . . 225
2, 20 . . 148, 168
8, 6 . . . 202
8, 9 . . . 75
5, 9 . . . 208
5, 10 . . . 86
IV, 1, 86 . . . 199
1, 88 . . . 10
1, 88 . . 29, 174
4, 15 . . . 208
7, 8 . . . 160
8, 2 . . . 162
8, 16 . . . 70
8, 28 . . . 205
V 1, 14 . . . 208
1, 18 . . . 178
1, 19 . . . 214
2, 2 . . . 162
2, 29 . . . 15
2, 82 . . . 161
2, 86 . . . 191
4, 7 . . . 28
4, 7 . . . 88
4, 8 . . . 161
4, 9 . . . 223
VI, 1, 5 . . . 132
1, 14 . . . 86
4, 6 . . . 161
4, 26 . . . 219
4, 27 . . . 40
VII, 1, 28 . . . 150
1, 34 . . . 152
1, 34 . . . 164
1, 85 . . . 150
1, 88 . . . 153
2, 9 . . . 203
8, 7 . . . 135
4, 34 . . . 161
4, 87 . . . 142
4, 89 . . . 155
5, 8 . . . 40

Memorabilia.

1, 5 . . . 94
1, 18 . . . 168
1, 16 . . . 59
2, 1 . . . 205
2, 8 . . . 198
2, 6 . . . 169
I, 2, 7 . . . 67
2, 7 . . . 168
2, 18 . . . 17
2, 20 . . . 225
2, 22 . . . 217
2, 86 . . . 183
2, 46 . . . 176
2, 55 . . . 197
2, 68 . . . 215
8, 8 . . . 165
8, 6 . . . 207
4, 19 . . . 172
5, 2 . . . 208
5, 8 . . 87, 107
5, 4 . . . 129
6, 9 . . . 196
7, 2 . . . 234
7, 8 . . . 129
II, 1, 15 . . . 197
1, 16 . . . 199
1, 17 . . . 87, 93
1, 18 . . . 129
1, 25 . . . 185
2, 8 81, 141
2, 8 . . . 134
8, 8 . . . 225
8, 4 . . . 172
8, 9 . . . 192
8, 12 . . . 129
6, 2 . . . 126
6, 29 . . . 161
6, 82 . . . 223
7, 10 . . . 98
7, 18 . . . 141
9, 2 . . . 82
9, 2 . . . 129
10, 2 . . . 68
III, 1, 8 . . . 223
2, 1 . . . 74
2, 8 . . 9, 67
8, 3 . . . 178
8, 11 . . 192, 197
5, 1 . . . 183
5, 6 . . . 130
5, 24 . . . 228
6, 8 . . . 233
6, 16 . . . 82
8, 8 . . . 196
8, 10 . . . 207
11, 1 . . . 234
12, 6 . . . 205
18, 8 . . 196, 206
IV, 1, : . . . 213
2, 8 . . . 80
2, 4 . . . 78
2, 6 . . . 214
2, 10 . . . 80
2, 12 . . . 83
2, 20 . . . 129
2, 30 . . . 232
2, 82 . . . 134
2, 85 . . . 46
2, 89 . . . 80
2, 40 . . 11, 108
8, 8 . . . 18
4, 4. . . . 59
4, 4 . . . 216
4, 12 . . . 156
4, 16 . . . 68
4, 17 . . . 190
6, 7 . . . 11
6, 7 . . . 51
6, 13 . . . 47, 109
8, 2. . . . 197
8, 7 . . . 172

Ages. II, 81 . 168
IV, 1 . 207
IV, 6 . . 168
IX, 2 . 137
XI, 8 . . 109
Apol. § 14 . . 178
Cyneg. III, 8 . . 196
Hier. VIII, 8 . 179
XI, 15 . 184
Hipp. IX, 2 . 77
Oecon. I, 2 . . 188
IV, 4 . 183
VII, 5 . . 74
VII, 20 . 189
VII, 89 . 52
VIII, 8 . 172
XII, 19 . 207
XIII, 4 . 191
XV, 2 . . 163
XX, 8 . 77
Rep. Ath. I, 16 . 127
Rep. Lac. XIV, 5 86
Symp. II, 11 . 81
III, 8 . 202
IV, 6 . 172
IV, 26 . 214
VII, 2 . 76
VIII, 25 . 74

ENGLISH INDEX.

N. B. The figures refer to *Pages*.

Absolute, Genitive, 222, 225, 232; Accusative, 224, 225.

Antecedent, definite or indefinite, 121, 122, 123-125.

Aorist, Indicative, 24. Distinguished from Imperf., 7, 8, 24. Of verbs denoting a *state* or *condition*, 24. Used for Perf. or Pluperf., 25. Expressing a momentary action just taking place, 25. In epistles, 25. In Final clauses, 72. In Protasis and Apodosis (implying nonfulfilment of condition), 93-102; how distinguished from Imperf., 94, 96 (*b*); how from Pluperf., 96 (*b*). With ἄν in Apod., 56, 93-96; rarely referring to present time, 101. *Gnomic*, 45; with πολλάκις or ἤδη, 46; in Hom. similes, 46; a primary tense, 49; see Aor. Inf. *Iterative*, w. ἄν, 47; iterative forms in -σκον, -σκόμην (w. ἄν, in Hdt.), 47, 48.

——, in dependent moods, 25-36. How distinguished from Present, 8 (R.). See Contents, Chap. II.; and Subj., Opt., Imperat., and Infin.

——, Subjunctive, 26-28. As Fut. Perf., after ἐπειδάν, &c., 26. How distinguished from Perf. Subj., 28. With μή in prohibitions, 180. With οὐ μή, 184.

——, Optative, 28-30. After ἐπειδή, &c., 29. In indirect quotations and questions, 29, 30; ambiguity of, in indirect questions, 30.

——, Imperative, 30. Rarely used in prohibitions (for Aor. Subj.), 181.

——, Infinitive, *with indef. time*, 30-32. After χράω, θεσπίζω, &c., 31; see Present. After αἴτιός εἰμι, 32. In indirect quotation, referring to the *past*, 32, 33. Used for the Future: after verbs of *hoping*, *promising*, &c., 32; after verbs of *thinking*, *saying*, &c., 33. After λέγω and εἶπον, *to command*, 34. Primary or secondary tense, 53. In a *gnomic* sense, 46, 47. With ἄν in apodosis, 56, 113, 114, 157; see Ἄν.

——, Participle, 34-36. With λανθάνω, φθάνω, &c., coinciding with the verb in time, 34; with περιοράω, &c., 35. With ὁμολογέω, 36. With ἔχω, as periphrastic Per., 229. With ἔσομαι, as periphr. Fut. Perf., 44. Primary or secondary tense, 54. As protasis, equiv. to Aor. Ind., Subj., or Opt., 110, 217. With ἄν in apodosis (never in protasis), 59, 113, 114, 159; see Ἄν.

Apodosis, defined, 87, 125; see Protasis.

Assimilation in conditional Relative clauses, 135, 136.

Causal sentences, 171-173; see Contents, Chap. IV, Sect. V. Introduced by Relatives, 141; negative particle in, 142. Expressed by Participles, 216; by Part w. ὡς, 219, 220.

Caution, verbs of; see *Fear*.

Conditional sentences, 110-121; see Contents, Chap. IV, Sect. II. Cond. Relative sentences, 125-137.

Danger, expressions of; see *Fear*.

Dative after Verbals in -τέος, 233, 234.

Dependence of moods and tenses, 48-54.

Direct Quotations, distinguished from indirect, 147; introduced by ὅτι, 171.

Exhortations, Imperative in, 178. Subj. in, 179. Opt. in (poet.), 175. Fut. Ind. in, w. ὅπως (sc. σκόπει), 78, 79.

Fear, *caution*, and *danger*, expressions of, 80-87. Followed by μή w. Subj. or Opt., 80, see Object clauses; by μή w. Fut. Ind. (seldom), 82; by μή w. Pres. and Past tenses of Indic., 83-85; by ὡς or ὅπως w. Indic. (as in indir discourse),

85; by Fut. Inf., 85; by εἰ, *whether*, ὅπως, *how*, &c., 85; by a causal sentence with ὅτι, 86; by Infin., 86, 87, 190.
Final clauses (*pure*), after ἵνα, ὡς, ὅπως, ὄφρα, and μή, 67 – 73; distinguished from object clauses, &c., 66, 67. Subj. and Opt. in, 67. Fut. Ind. in, 68. Subj. in, after secondary tenses, 70. Secondary tenses of Indic. in, 72. Ἄν or κέ in: with Subj., 69; w. Opt., 69, 70.
Final and Object clauses w. ὅπως and ὅπως μή, after verbs of *striving*, *effecting*, &c., 78 - 80. Fut. Ind. in, 73, 74. Subj. or Opt. in, 73, 74; *Fut.* Opt. 74, 39. Ὅπως ἄν w. Subj. in, 76. Homeric construction in, 76, 77. Μή (without ὅπως) in, 77. Ὡς for ὅπως in, 77. After verbs of *exhorting*, *forbidding*, &c, 77, 78; rarely introduced by ἵνα, 78; see ἵνα. Ὅπως or ὅπως μή w. Fut. Ind., by ellipsis of the leading verb, 78 (N. 7, *a*); μή alone in prohibitions, 79 (N. 7, *b*). *Second* Aor. Subj. Act. and Mid. preferred in, 79; Dawes's Canon, 79, 80. See Object clauses after μή.
Finite moods, 1.
Future, Indicative, 36 – 38. In gnomic sense, 36. Expressing a general truth hereafter to be recognized, 36. Like mild imperative, 37. In prohibitions w. μή, 37, 79. In Final clauses, w. ὅπως, ὄφρα, μή, 68. With ὅπως or ὅπως μή, after verbs of *striving*, *effecting*, &c. 73. With ὅπως or ὅπως μή, in exhortations and prohibitions (sc. σκόπει), 78. With μή, after verbs of *fearing*, 82. In Protasis w. εἰ: expressing a future condition, 103; expr. a present intention, &c., 93. In Rel. clauses expr. a purpose, 137. With οὐ μή, 184 – 187. With ἄν: in Homer, 55; in Attic, 56. Periphrastic form of, w. μέλλω, 38.
———, Optative, in indirect quotation, 38. After ὅπως or ὅπως μή, 39 – 41, 73, 74.
———, Infinitive, 41 – 43. After verbs of *saying*, *thinking*, &c., in indirect quotation, 41. For Pres. or Aor. Inf., after verbs of *wishing*, &c., after ὥστε, and even in other constructions, 42. Regularly used after verbs of *hoping*, &c., 43. With ἄν (rarely), 60. Primary or secondary tense, 53.
———, Participle, 43. Expressing a purpose, 217, 214. With ἄν (rarely), 60. Primary or secondary tense, 53.
Future Perfect, Indicative, 43 - 45. Compound forms of: Perf. Part. w. ἔσομαι, 44; rarely Aor. Part. w. ἔσομαι, 44, 215. Often nearly = Fut., 44 In the dependent moods, 44.

General and particular suppositions, how distinguished, 88, 89.
Genitive Absolute, 222, 225, 232.
Gnomic Aorist and Perf. See Aor. and Perf.

Hindrance, verbs implying, w. Infin., 198 – 202. See Infinitive.
Hoping, *promising*, &c., verbs of, w. Fut. Infin., 43; w. Pres. Infin., 14; w. Aor Inf., 32, 33.

Imperative, 2. Tenses of, see Present, Perfect, &c. Not used w. ἄν, 57. In commands, exhortations, &c., 178; w. ἄγε, φέρε, ἴθι, 178; second person w. πᾶς, 179. After οἶσθ' ὅ, &c., 179. In prohibitions w. μή (Present, rarely Aor.), 180, 181.
Imperfect, 6 – 8. Distinguished from Aor., 7, 8, 24. Denoting attempted action, 7. In sense of Pluperf. (when Pres. = Perf.), 7. Sometimes not distinguished from Aor., 7, 8. Expressing past *likelihood*, *intention*, or *danger*, 7. Expressing a fact just recognized, 8. In Final clauses, 72. In Protasis or Apodosis (implying non-fulfilment of condition), 93 – 102; how distinguished from Aor., 94, 96 (*b*); how from Pluperf., 96 (*b*); in Hom. usually *past*, 96. With ἄν, in Apodosis, 56, 93 – 96. *Iterative*, w. ἄν, 47; iterative forms in -σκον and -σκόμην (w. ἄν, in Hdt.), 47, 48. How expressed in Infin. and Part. (Imperf. Inf. and Part.), 15, 17. How expressed in Optative (Imperf. Opt.), 153.
Indicative, 1. Tenses of, see Present, &c. Primary and secondary tenses of, 3, 49, 50. With ἄν, see Ἄν. Fut., in Final and Object clauses after ὅπως, &c.; see Future. Secondary tenses of, in Final clauses, 72. Present and past tenses of, after μή, *lest*, 83 – 85. Present and past tenses of, in Protasis, 92. Secondary tenses of, in both Protasis and Apodosis (ἄν in Apod.), 93 – 102; see Ἄν. Fut.: in Protasis, 103; in Apodosis, 102. For Subj. in *general* suppositions, 109. After Relative w. definite antecedent, 122. In causal Rel. sentences, 141. In conditional Rel. sentences: present and past tenses, 125; secondary tenses (implying non-fulfilment of a condition). 126. For Subj. and Opt. in *general* suppositions

after Rel., 131. In Rel. sentences after a general negative, 132. Secondary tenses of, in cond. Rel. sentences, by assimilation, 136. Future after Rel., expressing a purpose, 137. Fut. after ἐφ' ᾧ and ἐφ' ᾧτε, 140. After ὥστε, 140. After ἕως, &c., *until*, 142; second. tenses, referring to a result *not* attained, 143. After πρίν, 145; distinguished from Infin., 144, 145, 210. In indirect quotation after ὅτι and ὡς, and in indir. questions, 149, 150; may be retained even after second. tenses, 151, 152; in dependent clauses of indir. quot., 160-165. In causal sentences, 171. Secondary tenses of, in wishes, 173, 176. Future after οὐ μή, 185, 184; see Future.

Indirect Questions, 147; see Contents, Chap. IV, Sect. IV.

Indirect Quotation, 147-171; see Contents, Chap. IV, Sect. IV. Moods used in, see Indicative, &c. Tenses used in, see Present, &c.; and Contents, Chap. II.

Infinitive, 2, 188-212. Tenses of, 212; see Present, &c., and Contents, Chap. II. With ἄν, see Ἄν. After verbs of *fearing*, 86, 87, 190. In Apodosis, 113. In indirect quotations, 147, 148, 157-159. After ὤφελον in wishes, 176, 177. Fut. w. οὐ μή, in indir. quot., 185. See Contents, Chap. V.

Interrogative Subj., 182-184. In indirect questions, 154.

Iterative Imperfect and Aorist. See Imperfect and Aorist.

Moods, general view of, Chap. I. Use of, Chap. IV. Constructions enumerated, 65; see Indicative, &c.

Narration, Infin. in, 210.

Object clauses with μή after Verbs of *fearing*, &c., 66, 80. Subj. and Opt. in, 80. Μή and μὴ οὐ in, 80, 67. How related to Final clauses, 66, 81. Fut. Ind. in, 82. Ὅπως μή (= μή) in, 82. Μὴ ἄν w. Opt. (in Apod.) in, 82, 83. Μή alone w. Subj., by ellipsis of the leading verb, 83. Μή w. present and past tenses of Indic. in, 83-85, foot-note † to 84. Other constructions allowed in, see *Fear, caution*, and *danger*.

Optative, 2, 174. Its relations to the Indic. and Subjunctive., Appendix I. Tenses of, see Present, &c.; when *primary* and when *secondary*, 50-53. With ἵνα, ὅπως, &c., in *pure* Fin. clauses, 67. With ὅπως and ὅπως μή, after verbs of *striving*, &c., (seldom), 73, 74. With μή, after verbs of *fearing*, &c., 80. In Protasis w. εἰ, 91: in *particular* suppositions, 105; in *general* suppos., 107, 108. In Apodosis w. ἄν, 57, 105, see Ἄν: w. Protasis suppressed, 112; as mild command or exhortation, or resembling Fut. Ind., 113. In conditional Rel. sentences: in *particular* suppositions, 128; in general suppos., 129; by assimilation, 135. In Rel. clauses expressing a purpose (Epic, rarely Attic), 138. After ἕως, &c., *until*, 142, 143; implying a *purpose*, 143, 166-168 (*d*). After πρίν, 145. In indirect quotations and questions, 148; see Contents, Chap. IV, Sect. IV. In causal sentences, 172. In wishes, 173, 174; expressing concession or exhortation, 175. Future, 38-41; rarely w. οὐ μή, after ὡς in indirect quotation, 185.

Participle, 3, 213-232. Tenses of, see Present, &c. With ἄν, see Ἄν. Conditional (as Protasis) representing Indic., Subj., or Opt., 217, 110. As Apodosis (with or without ἄν), 113. In indirect quotation, 159, 229. See Contents, Chap. VI.

Particular and general suppositions, how distinguished, 88, 89.

Perfect Indicative, 18, 19. Why *primary*, 18. Compound form of, 18. Of certain verbs, in sense of Present, 19. In epistles, 19. Referring to the future for emphasis (ὄλωλα), 19. Not used w. ἄν, 55. Gnomic, 45; see Perf. Infin.

——— in dependent moods, relations of to Pres. of those moods, 19. Subj. and Opt., 20. Imperat., 21: in mathematical language, 21; second person of (rare), 22, in sense of Present, 22. Infin., 22: w. ὤφελον in wishes, 176, 177; primary or secondary tense, 53; w. ἄν, 59; in a gnomic sense, 47; as Pluperf. Infin., 23 (Rem.), 59. Partic., 23; primary or secondary, 53.

Pluperfect, 18, 19. Compound form of, 18. Of certain verbs, in sense of Imperf., 19. Sometimes nearly = Aor. (Hom. and Hdt.), 19. Expressing past *certainty*, &c., 19. In Final clauses, 72. In Protasis and Apodosis, how distinguished from Imperf. and Aor., 96 (*b*). With ἄν, in Apod., 56, 93, 94. How expressed in Infin. and Partic., 23 (Rem.).

Present, Indicative, 4. Expressing a general truth, 4, 46; an attempted action, 5. With adverbs of past time (as πάλαι), 5. Of certain verbs, in sense of Perf., 5. Of verbs signifying *to hear*, *to learn*, &c., 6. Of εἶμι, as Fut., sometimes as Pres., 6. Expressing *likelihood*, *intention*, or *danger*, 6. Not used w. ἄν, 55. Historic, 6; a secondary tense, 49.
——, in dependent moods, 8-17. How distinguished from the Aor., 8. See Contents, Chap. II.; and Subj., Opt., Imperat., and Infin.
——, Subjunctive, 9, 10. In *first* person, in prohibitions w. μή, 180; see Aor. Subj. With οὐ μή, 184.
——, Optative, 10-12. In indirect quotations and questions, 11; ambiguity in indirect questions, 12.
——, Imperative, 12. In prohibitions w. μή, 180. See Aor. Subj.
——, Infinitive, three uses of, 12. With *indef.* time, 12. After χράω, θεσπίζω, &c., 13. In indirect quotation, 13. For Fut., after verbs of *hoping*, &c., 14. After λέγω and εἶπον, *to command*, 14. As Imperfect Infin., 15, 16. With ἄν in Apodosis, 58, 113, 157; see Ἄν. With ἄν, representing *iterative* Imperf., 60. Primary or secondary tense, 53.
——, Participle, 16, 17. As Imperf. Part., 17. Primary or secondary, 53. As Protasis (= Pres. Ind., Subj., or Opt.), 110, 217. With ἄν, in Apod. (never in Prot.), 58, 113, 159; see Ἄν.
Prevention, verbs implying, w. Inf., 198-202. See Infinitive.
Primary and Secondary tenses, 3, 48-54; see Tenses.
Prohibitions, Subj. and Imperat. in, 180; Aor. Imperat. rare in, 181. Fut. Ind. in, w. ὅπως μή or μή (sc. σκόπει), 78. See οὐ μή.
Promising, verbs of; see *Hoping*.
Protasis and Apodosis, defined, 87. Moods and tenses in, see indic., &c.; Present, &c.; and Contents, Chap. IV., Sect. II.
Purpose, expressed by Final clause w. ἵνα, &c., 67; by Relat. w. Fut. Ind., 137; by Rel. w. Subj. and Opt. in Hom. (rarely in Attic), 138; by ἕως w. Subj. and Opt., 143, 167, 168 (*d*); by ὥστε w. Infin., 205; by Inf. alone, 203; by Fut. Part., 214, 217.

Questions, *of doubt*, w. first pers. of Subj. (sometimes w. βούλει or θέλεις), 182; rarely w. third person of Subj., 183: see Subjunctive. Indirect, 147; see Indirect quotation.
Quotation, see Direct and Indirect.

Relative and Temporal sentences, 121-146 see Contents, Chap. IV., Sect. III. Relative with Infinitive, 193.

Secondary, see Tenses.
Similes (Homeric): Gnomic Aor. in, 46, 133; Subj. (without ἄν) and Pres. Indic. in, 133.
Subjunctive, 1. Its relations to the Opt., Appendix I. Tenses of; see Pres., Perf., and Aor.; always primary, 50. With ἄν or κέ, see Ἄν. With ἵνα, ὅπως, &c. in *pure* Final clauses, 67: after secondary tenses, 70. With ὅπως and ὅπως μή after verbs of *striving*, &c. (seldom), 73. With μή after verbs of *fearing*, &c., 80. In Protasis w. ἐάν (ἄν, ἤν), 90, 91; in *particular* suppositions, 102; in *general* suppos., 107, 108; w. εἰ (without ἄν), see Ἄν. In Apodosis w. κέ or ἄν (Hom.), 57, 182; see Ἄν. In conditional Relat. sentences: in *particular* suppositions, 127; in *general* suppos., 129; by assimilation, 135. In Homeric similes after ὡς, ὡς ὅτε, 132. In Rel. causes expressing a purpose (Epic), 138. After ἕως, &c., *until*, 142, 143; implying a purpose, 143, 167, 168 (*d*). After πρίν, 145. In indirect questions, representing Interrog. Subj., 154, 155. In indir. quotations, repres. dependent Subj., 148, 160; may be changed to Opt. or retained, after second. tenses, 148, 160, 166. First person of, in exhortations, 179; see ἄγε, φέρε. Aor. in prohibitions w. μή, 180; Pres. only in first person (rarely sing.), 180, 181. Independent (like Fut. Ind.) in Hom., 181; w. ἄν or κέ, 182. Interrog. (in *questions of doubt*), 182. With οὐ μή, as strong future, 184.

Temporal sentences, see Relative. With ἕως, &c., *until*, 142-144. With πρίν, 144-147, 210.
Tenses, enumeration of, 3. Primary and secondary, 3, 48-54. Relative or absolute time denoted by, 3, 4. Gnomic and iterative, 45-48. Use of, see Contents Chap. II. See also Present, &c.

Verbal in -τέος, 3; see Contents, Chap. VII

Wish, expression of, 173-177; see Contents, Chap. IV., Sect. VI. Ind and Opt in, see Ind. and Opt. Latin and Greek expressions of, compared, 177. Infin in (poet.), 209.

GREEK INDEX.

N. B. The figures refer to *Pages*.

Ἀγανακτέω εἰ, 120.
Ἀγαπάω εἰ, 120.
Ἄγε or ἄγετε w. Imperat., 178, 179, 180.
Ἀδικέω as Perf., 5.
Αἰσχύνομαι with Part. and Inf., 228. Αἰσχύνομαι εἰ, 120.
Αἴτιός εἰμι, w. Inf. (sometimes w. τοῦ or τό), 190, 191; w. Aor. Inf., 32.
Ἀκούειν, ἀκοῦσαι, *in sound*, 196.
Ἁλίσκομαι as Perf., 5.
Ἀλλά or αὐτάρ (like δέ) in Apodosis, 121, 137 (Rem.).
Ἅμα w. Partic., 219.
Ἄν (ἄ), Adv., two uses of, in Apodosis and in Protasis, 54. Not used w. Pres. and Perf. Indic., 55. With Fut. Ind.: in early poets, 55, 104; in Attic, 56. With secondary tenses of Ind. in Apodosis, 56, 87, 90, 94, 127; omitted for emphasis, 96; regularly omitted in Apod. formed by Infin. and ἐχρῆν, ἔδει, &c., 97-100. With Imperf. and Aor. Ind. in *iterative* sense, 47. With Subjunctive: in Protasis (ἐάν, ἄν, or ἤν), 56, 87, 102, 108; in conditional Rel. and Temporal clauses, 56, 125, 128, 130, 143, 144, 145; often omitted in Hom. (rarely in Attic), 104, 105, 109, 133. In Final clauses after ὡς ὅπως, ὄφρα: w. Subj., 68, 69; rarely w. Opt. 69, 70. Omitted from ἐάν, ὅταν, ὃς ἄν, &c., when the Subj. is changed to Opt. after past tenses, 149; rarely retained, 163, 169. Seldom w. ὡς and Subj. in Hom. similes, 132. Epic use of, w. Subj. in Apodosis, 57, 104, 182. With Optative, always forming Apodosis, 57, 105, 128, see Optative; never w. Fut. Opt., 57; rarely omitted, 100. With an Opt. in Protasis which is also an Apod., 107, 133. Εἴ κε w. Opt. in Hom., 107. Never used w. Imperat., 57. With Infin. and Part.: in Apodosis, 57-61, 113, 157, 159, 192, 232; never in Protasis, 62; use of each tense with, see Present, &c. With Inf. for *iterative* Imperf. and Aor. w. ἄν, 60. Position of, 61, 62. Repetition of, 62-64. Without a verb, 63. Τάχ' ἄν, *perhaps*, 64.
Ἄν (ᾱ), contracted for, ἐάν. See Ἐάν.
Ἀναιρέω, *to give an oracular response*, see Χράω.
Ἀνέχομαι w. Part., 228.
Ἀποκάμνω w. Part. and Inf., 228.
Ἀρκέω w. Part., 228.
Ἅτε, ἅτε δή, w. Part., 219.
Αὐτίκα w. Part., 219.
Ἄχρι, see Ἕως. Ἄχρι οὗ, 142.

Βελτίων w. Part., 228.
Βούλει or βούλεσθε w. Interrog. Subj., 182.
Βουλομένῳ μοι τοῦτό ἐστιν, 229.

Γεγονέναι, *to be*, 19.

Δέ, in Apodosis, 121. In antecedent clauses, 137.
Δείκνυμι w. Part., 229.
Δεινόν ἐστιν εἰ, 120.
Δῆλός εἰμι w. Part., 230.
Διατελέω w. Part., 227; see Λανθάνω.
Δίδωμι, *to offer*, 5. Imperf. of, 7.
Δίκαιος w. Inf., 195.
Διόπερ, 171.
Διότι, 171; w. Inf. (Hdt.), 198.

Ἐάν (εἰ ἄν), contracted ἄν (ᾱ) or ἤν, 56, 87 104; w. Subj., 102, 108.
Ἐβουλόμην with Infinitive in Apodosis, without ἄν, 98.
Ἔδει, ἐχρῆν (χρῆν), ἐξῆν, ἐνῆν προσῆκεν εἰκὸς ἦν ἥρμοττεν, ἦν or ὑπῆρχεν, with Infin. in Apodosis, without ἄν, 97-100.
Εἰ, *if*, 87, 92, 93, 105, 108; see Ἄν. *Supposing that*, 115, 168. After θαυμάζω, &c., 120. With Inf. (Hdt.), 198. Εἰ γάρ, or εἰ, in wishes, 179-177.

Εἰ, *whether*, 120, 147, 151; after verbs of *fearing*. 85.
Εἰ γάρ in wishes, see Εἰ.
Εἰ δ᾽ ἄγε, 111.
Εἰ δὲ μή in alternatives, 112.
Εἴθε in wishes, 173–177.
Εἰκὸς ἦν in Apodosis, see Ἔδει.
Εἶμι *to be going*: as Future, 6; as Pres., 6; w. Inf., 204.
Εἶναι, expressing a *purpose*, 204.
Εἶπον, *I commanded*, w. Inf., 14, 84.
Εἰς ὅ (for ἕως) w. Indic. (Hdt.), 142.
Εἰσόκε w. Subj. and Opt., 143; see Ἕως.
Ἑκὼν εἶναι, 208.
Ἔνεστι, Partic. of, used personally w. Inf., 194, 195.
Ἐνῆν in Apodosis, see Ἔδει.
Ἐξαίφνης w. Part., 219.
Ἐξῆν in Apodosis, see Ἔδει.
Ἐπάν or ἐπήν, see Ὅταν.
Ἐπεάν, Ionic for ἐπήν.
Ἐπεί or ἐπειδή (temporal); w. Aor. Indic. (not Pluperf.), 25; w. Aor. Opt., 29; w. Infin., 193. Causal, 171.
Ἐπειδάν, w. Aor. Subj. as Fut. Perf., 26. See Ὅταν.
Ἐπίδοξος w. Inf. 195.
Ἐπικαίριος w. Inf., 195.
Ἐπιμελέομαι (ἐπιμέλομαι), w. ὅπως and Fut. Ind., 78; w. Inf., or Inf. w. τοῦ, 192.
Ἐπιτήδειος w. Inf., 195.
Ἐπιτρέπω w. Part., 226.
Ἔστε, *until*, see Ἕως.
Εὐθύς w. Part., 219.
Εὑρίσκω w. Part., 226.
Ἔφην, in Homer, 99.
Ἐφ᾽ ᾧ or ἐφ᾽ ᾧτε, w. Fut. Ind., 140; w Inf., 207.
Ἐχρῆν in Apodosis. See Ἔδει.
Ἔχω w. Aor. or Perf. Part. as periphrastic Perf., 229.
Ἕως, ἔστε, ἄχρι, μέχρι, εἰσόκε, ὄφρα, *until*, 142–144; expressing a purpose, 143, 167, 168.
Ἕως, ὄφρα, *so long as*, see Relative.

Ἥκω as Perf., 5. Imperf. of, 7.
Ἥρμοττεν in Apodosis, see Ἔδει.
Ἡττάομαι, as Perf., 5.

Θαῦμα ἰδέσθαι, 196.
Θαυμάζω εἰ, θαυμαστόν ἐστιν εἰ, 120.
Θέλεις or θέλετε w. Interrog. Subjunctive (poet.), 182.
Θεσπίζω, see Χράω.

Ἰδεῖν, ὁρᾶν, *in appearance*, 196
Ἴθι w. Imperat., 178.
Ἱκανός w Part., 228.
Ἵκω or ἱκάνω as Perf. (Hom.), 5.
Ἵνα, in Final clauses: w. Subj. and Opt., 67, 70; w. second. tenses of Indic 72. Not used with ἄν, 70; ἵνα κε, 70. In Object clauses after λίσσομαι (Hom.), 78; similar constr. in N. Test., 78.
——, *where*, with ἄν, 70 (R.).

Κά, Doric for κέ; see Ἄν.
Καί, καίπερ (καί . . . περ), w. Part., 217: 221.
Καίτοι w. Part. (*rare*), 221.
Κέ or κέν, see Ἄν.
Κεκλῆσθαι, *to be called*, 19.
Κινδυνεύω w. Inf. in Apodosis, 98.
Κρατέω, see Νικάω.
Κρείσσων w. Part., 228.
Κυρέω w. Part. (poet.), 227.

Λανθάνω, φθάνω, τυγχάνω, διατελέω, w Part., 227; w. *Aor.* Part., 34.
Λέγω, *to command*, w. Inf., 14, 84.

Μέλλω, w. Inf. as periphrastic Fut., 38; tense of Inf. with, 38. Imperf. of, w. Inf.: expressing past intention, &c., 38, 99; forming Apodosis (without ἄν), 99.
Μέμνημαι, *I remember*, 19; w. Part., 229; w. ὅτε, 231.
Μεταξύ w. Part., 219.
Μέχρι, see Ἕως. Μέχρι οὗ, 142.
Μή, *lest*, in Final clauses: w. Subj. and Opt., 67, 70; rarely w. Fut. Ind., 68. After verbs of *striving*, &c. (for ὅπως μή), 77. With Fut. Ind. in prohibitions, 37, 79, 187. After verbs of *fearing*, &c.: w. Subj. and Opt., 80; w. Fut. Ind., 82. With Subj. (by ellipsis of a verb of *fearing*), 83. With ἄν, 83. With present and past tenses of Indic., 83–85; never interrog., 84. With Fut. Opt. 39, 40.
——, *not*, w. ἵνα, ὅπως, &c., in Final and Object clause, 67. In Protasis, 88. In Rel. clauses w. *indef.* antecod., 122, 124. In wishes (with and without εἰ), 174, 176. In prohibitions, 180. With interrog. Subj., 181. With Inf., after verbs implying negation, 198, 200, 201.
Μὴ οὐ (double neg.): w. Inf., 198, 200, 201 w. Part., 200; before Nouns, 200.

Νικάω and κρατέω, as Perf., 5.
Νομίζω, οἴομαι, and φημί, w. Aorist. Inf referring to the future (?), 83.

'Ο for ὅτι (in Hom.), 170.
Οἶδα (novi), *I know*, 19; see Οἶσθα.
Οἴομαι w. Aor. Inf. for Fut. (?), 33.
Οἷος w. Infin., 194. Οἷον, οἷα, οἷα δή, w. Part., 219.
Οἶσθ' ὃ δρᾶσον; 179.
Οἴχομαι as Perf., 5. Imperf. of, 7.
'Ολίγου (δεῖν), *almost*, 208.
'Ολλυμαι as Perf. (Trag.), 5.
'Ολωλα, *I shall perish*, 19.
'Ομοῖος w. Infin. (Hom.), 197.
'Οπόταν, see Οταν.
'Οπότε, *when*, see Relative. *Since* (causal), 171.
'Οπως, originally Rel. Adv., 75; as indirect interrog., 75, 77, 85, 154. *In order that, that*, in Final clauses; w. Subj. and Opt., 67, 70; w. ἄν and Subj., 68, 69; w. Fut. Ind., 68; w. second. tenses of Indic., 72. After verbs of *striving*, &c.: w. Fut. Ind. (sometimes Subj. and Opt.), 73; w. ἄν and Subj. (rare), 76. *That* (like μή), after verbs of *fearing*, &c., 85. *That* (like ὡς or ὅτι), in indirect quotations, 170.
'Οπως μή (for μή), *lest, that*, after verbs of *fearing*, &c., 82.
'Ορᾶν, ἰδεῖν, *in appearance*, 196.
'Οσον or ὡς w. Absol. Infin. 207.
'Οσος w. Infin. 204.
'Οστις ἄν ᾖ, 'Οστις ποτ' ἐστίν, 134.
'Οταν, ὁπόταν, ἐπάν or ἐπήν (ἐπεάν), and ἐπειδάν, 55, 125, 127, 129; see 'Αν.
'Οτε, *when*, see Relative. After μέμνημαι, 231. With Infin., 193.
———, *since* (causal), 171.
'Οτι, *that*, in indirect quotations, 147. w. Ind. and Opt., 148, 149, 150; w. Ind. or Opt. w. ἄν, 156. Before direct quot., 171.
———, *because* (causal), 171-173, see Contents, Chap. IV., Sect. V.; after verbs of *fearing*, 86.
'Ο τι ποτ' ἐστίν, 'Οστις ποτ' ἐστίν, &c., 134.
Οὐ, after μή, *lest*, 67, 80. In Apodosis, 88; rarely in Protasis, 88 (N.). In Rel. clauses w. *def.* anteced., 122. In *causal* Rel. clauses, 142 (R.). In indirect discourse, 149.
Οὐκ ἄν φθάνοις (φθάνοιτε), 228.
Οὐκ οἶδα ἄν εἰ, 62.
Οὐ μή, 184-187; see Contents, Chapter IV., Section VIII. Dawes's Canon on, 79, 80.
Οὕνεκα, *because*, 171.
Οὕτως, implying a Protasis, 110. With Opt. in protestations, 175. Referring to a Participle, 218

'Οφελον, see 'Ωφελον.
'Οφρα (Epic and Lyric), as *final* particle w. Subj. and Opt., 67; w. ἄν, 69. With Fut. Ind., 68.
———, as *temporal* particle, *until*, 142-144; see ἕως. *So long as*, see Relative.

Πάλαι w. Present, 5.
Παντοῖος γίγνομαι (Ion.) w. Participle, 227.
Πάρος (like πρίν) w. Inf. (Hom.), 212.
Πᾶς w. Imperat. (2d pers.), 179.
Παύω w. Part., 226.
Πείθω, *to try to persuade*, 5. Imperfect of, 7.
Πειράομαι w. Part. (Hdt.), 227.
Περιοράω, w. Part., 226; w. *Aor.* Part., 35
Πιστεύω w. Inf. and τῷ, 197.
Πολλός εἰμι, πολλὸς ἔγκειμαι, w. Part. (Ion.), 227.
Πρέπει, Partic. of, used personally w. Infin., 194, 195.
Πρίν, w. Ind., Subj., and Opt., 145, 146. With Infin., 210-212. As Adverb, *sooner*, 146 (N. 5).
Πρίν γ' ὅτε (Hom.), 146.
Πρὶν ἤ, 146, 211, 212.
Προσδεχομένῳ μοι τοῦτό ἐστιν, 229.
Προσῆκεν in Apodosis, see 'Εδει.
Προσήκει, Partic. of, used personally w. Infin., 194, 195.
Πρόσθεν ἤ, 146, 211.
Πρότερον ἤ, 146, 211.
Πῶς γὰρ ἄν; Πῶς οὐκ ἄν; &c., 63.

Σύνοιδα, συγγιγνώσκω, w. Part., 230

Τάχ' ἄν, 64.
Τεθνηκέναι, *to be dead*, 19.
-τέος (-τέον, -τέα), Verbal in, 3, 233, 234; see Contents, Chapter VII.
Τί λέξεις; 38.
Τί μαθών; Τί παθών; *wherefore?* 221, 222.
Τί πάθω; 183, 184.
Τίκτω (in tragedy) as Perf., 5.
Τὸ νῦν εἶναι, 208.
Τυγχάνω w. Part., 227; see Λανθάνω.

'Υστερον ἤ w. Infin., 211.

Φανερός εἰμι w. Part., 230. Φανερὸν ποιεῖν w. Part., 230.
Φέρε w. Imperat., 178, 179, 180.
Φεύγω as Perf., 5.
Φημί w. Aor. Inf. for Fut. (?), 33.
Φθάνω w. Part., 227; see Λανθάνω. Φθάνω ἤ w. Infin. (Hdt.), 212.

Χράω, ἀναιρέω, θεσπίζω, w. Pres. or Aor. Inf., 18, 81; sometimes w. Fut. Inf., 18.

Ὡς, originally Rel. Adv., 75 (R.). *In order that*, *that*, in Final clauses: w. Subj. and Opt., 67, 70; w. ἄν and Subj., 68, 69; w. Fut. Ind., 68; w. second. tenses of Indic., 72. Sometimes (for ὅπως) after verbs of *striving*, &c., 77 (N. 4); Homeric construction of, with Subj. or Opt., 76 (N. 2.). Sometimes (for μή) after verbs of *fearing*, 85.

——, *when*, see Relative With Infin., 193.

——, *that*, in indirect quotation (like ὅτι), 147, 148, 149, 150. Once w. Subj. for Fut. Ind. (Hom.), 78, 171.

Ὡς, *because*, 171 - 173.

——, in wishes: w. Opt., 175; w. ὤφελον 177. With Inf., 206, 207, 208. With Partic., 219, 220, 225, 231, 232; w. Part. and ἄν 232.

Ὥσπερ w. Partic., 219, 222, 225.

Ὥσπερ ἂν εἰ (ὡσπερανεί), 63, 116.

Ὥστε, *so that*, w. Indic., 140. With Inf., 205; after verbs and adject. which com monly take Inf. alone, 206 (N. 2.), 205. With Opt., Indic., or Inf. w. ἄν, 141, 207. With Imperat., 141.

——, in Homer, = ὥσπερ, *as if*, 207. In Hdt., w. Partic., = ἅτε, 219, 223.

Ὤφελον or ὤφελλον in wishes, 96 176, 177.

THE END.

Greek.

Tarbell's Philippics of Demosthenes,

By FRANK B. TARBELL, Yale College,

Contains the First, Second, and Third Philippics, with an Introduction and Explanatory Notes. The Introduction sketches the history of Greece from 400 B.C. to the death of Demosthenes, with especial reference to the illustration of the accompanying orations; it contains chapters also on Athenian Financial and Military Systems, Athenian Legislative Bodies, and Some Features of the Style of Demosthenes. 12mo. Cloth. 138 pages. Mailing Price, $1.15; Introduction Price, $1.

In the preparation of this book one effort has been to afford to the student the necessary amount of assistance, and no more, in the translation of difficult passages; also to explain grammatical constructions, when not of a familiar or easily intelligible character. The latter object has been secured chiefly by references to Hadley's and Goodwin's Grammars, and to Goodwin's Greek Moods and Tenses.

A proper understanding of these orations requires a knowledge of the outlines and of many of the details of Greek history during the first sixty or seventy years of the fourth century B.C., as well as of some special features in the administration of Athens. In the belief that knowledge of this sort is much more conveniently and profitably mastered by the student when it is presented in a connected form, than when scattered about in a confused order in the midst of other material, an historical introduction has been prepared, and every facility of reference to it supplied. The relegation of all this matter to a special division of the book has the additional advantage of making the properly exegetical notes more compact.

Finally, it has been the chief aim of the editor to make clear the oratorical value of these orations by furnishing analyses of each, by interpreting the course of thought where liable to be not understood or misunderstood, and by occasionally directing attention to features of style.

Flagg's Hellenic Orations of Demosthenes.

Symmories, *Megalopolitans*, and *Rhodians*. With revised text and commentary by Isaac Flagg, Ph.D., Professor of Greek in Cornell University, Ithaca, N.Y. 12mo. 103 pp. Mailing price, $1.15; Introduction Price, $1.00.

The three Demosthenic harangues not directly concerned with the Macedonian question deserve to be brought within the range of college reading, seeing each is a masterpiece of its kind, and of unique interest as regards the subject-matter. The notes of this edition are adapted to the wants of advanced students, the reader's acquaintance with the ordinary principles of the language is taken for granted, and due space is given to suggestions as to rhetorical and rhythmical structure.

Lewis R. Packard, *Prof. of Greek, Yale College:* I have looked through it sufficiently to be very much pleased with it. It seems to me to show thorough study of, and sympathy with, the author, with a great deal of freshness and energy. The blank analyses on pages 38 and 72, if I understand the purpose of them, seem to me an excellent device. I hope it will have wide use, as it deserves.

Caskie Harrison, *Prof. of Latin and Greek, University of the South, Sewanee, Tenn.:* I thank you for Flagg's Demosthenes. From the best examination I have been able to make, — necessarily, I regret to say, very hurried and imperfect, — I think it is the best edition of a classical author on your list: the editor has really "tried to make himself acquainted with the author as well as with his chief commentators," and he has produced a book of some vigor and originality of attitude. This book is quite different from the usual machine-work, of which you and I have seen so much. I predict that this view will be borne out by comparison of sales, — that is, Flagg will sell only one copy where —— and —— and —— and —— sell one hundred! Such is the fate of excellence!

W. S. Tyler, *Prof. of Greek, Amherst Coll.:* Professor Flagg has gone quite out of the beaten track in his "Hellenic Orations of Demosthenes," both in editing Orations which have never before been edited, and rarely been read in this country, and also in turning his attention and that of his readers less to the grammar and lexicography and more to the logical, rhetorical, and rhythmical structure of the orations. This is a good work, and he has done it well, and thereby rendered a real service to schools and colleges, and to classical studies in our country. — I should not do justice to myself, or to the Publishers, if I did not pay a tribute of respect to them also for their enterprise and courage in publishing an American edition of Orations for which there has hitherto been no demand in America.

White's First Lessons in Greek, Revised Edition.

With references to the revised and enlarged edition of Goodwin's Greek Grammar, and printed from entirely new plates. (*See page 102.*)

The publishers beg leave to call attention to the following changes which have been made in the new edition of the First Lessons in Greek.

The number of lessons has been increased from seventy-five to eighty. The five added lessons are on the verb, the treatment of which is thus distributed over more ground. By this enlargement the difficulty of single lessons on the verb is correspondingly decreased.

After **λύω** has been fully presented by moods, as in the first edition, a development of the Greek verb by tense-stems has been introduced. The seven tense-stems are now fully developed.

Contract verbs are presented, in this edition, in two lessons in place of one. The lesson on liquid verbs has been brought forward. The perfect and pluperfect middle and passive of liquid and mute verbs is now fully treated. A lesson has been added to Lessons LII. and LIII., giving in full the principal parts of twenty-five additional verbs. In the Lessons on the Formation of Words and on Prepositions it has now been possible to remove the body of the text, but the exercises of Lessons LIV. and LV. remain, and a complete set of exercises has been added to Lesson LXII.

Single words and phrases have been removed from the exercises, which now consist wholly of complete sentences. In the special vocabularies the parts of the verbs are given in full, and no words are repeated. In the general vocabularies the words are more fully treated, especially the prepositions, the cases required by the verbs stated, and English cognate and borrowed words distinguished by different types.

A new edition of the Key, for the use of Teachers only, is now ready.

An edition of the First Lessons in Greek, for the use of English schools, was printed and published by Macmillan & Co. in England, simultaneously with the American edition.

Leighton's New Greek Lessons.

With references to Hadley's Greek Grammar as well as to Goodwin's New Greek Grammar.

For description of this book, see page 104 of this Catalogue.

S. R. Winans, *Instructor in Greek, Princeton Coll., N.J.:* I have just had occasion to use the revised (1880) Greek Lessons. We completed the eighty lessons in eight weeks, and the pupil is now reading the Anabasis with remarkable facility and speed. I consider this a splendid test of the merits of your book, as to plan, methods, gradation, etc. I am so delighted with it that I cannot forbear commending it. It is ideally good.

A. H. Buck, *Prof. of Greek, Boston Univ.:* I find the work, in its general plan, subject-matter, and method, excellently well adapted to the wants of the beginner in Greek. I hope it will meet the favor it so well deserves. (*May 6, 1881.*)

E. R. Humphreys, *Boston:* I have examined, with considerable care, Dr. Leighton's Greek Lessons, and have found it to be a work well adapted for the purposes stated in the title-page; namely, to introduce students to Goodwin's Greek Reader, or the Anabasis of Xenophon. It is prepared with scholarly care, and its form and type reflect much credit on the Publishers. (*May 4, 1881.*)

Stein's Summary of the Dialect of Herodotus.

Translated by Professor John Williams White, Ph.D., from the German of the fourth edition of Herodotus by Heinrich Stein. Paper, 15 pp. Mailing Price, 15 cents; Introduction Price, 10 cents.

This pamphlet makes a complete statement of the euphonic and inflexional peculiarities which distinguish the language of Herodotus from Attic Greek, and is suitable for use with any edition of Herodotus.

The last edition of

Goodwin's Anabasis,

Goodwin's Greek Reader, and

Goodwin's Selections from Xenophon and Hero-

dotus have references to the new edition of Goodwin's Greek Grammar.

NOV 22 '54

3 2044 038 401 964